

THE HIGHEST CULTURE  
AND CHRISTIANITY

JAMES WILLIAM LOWBER



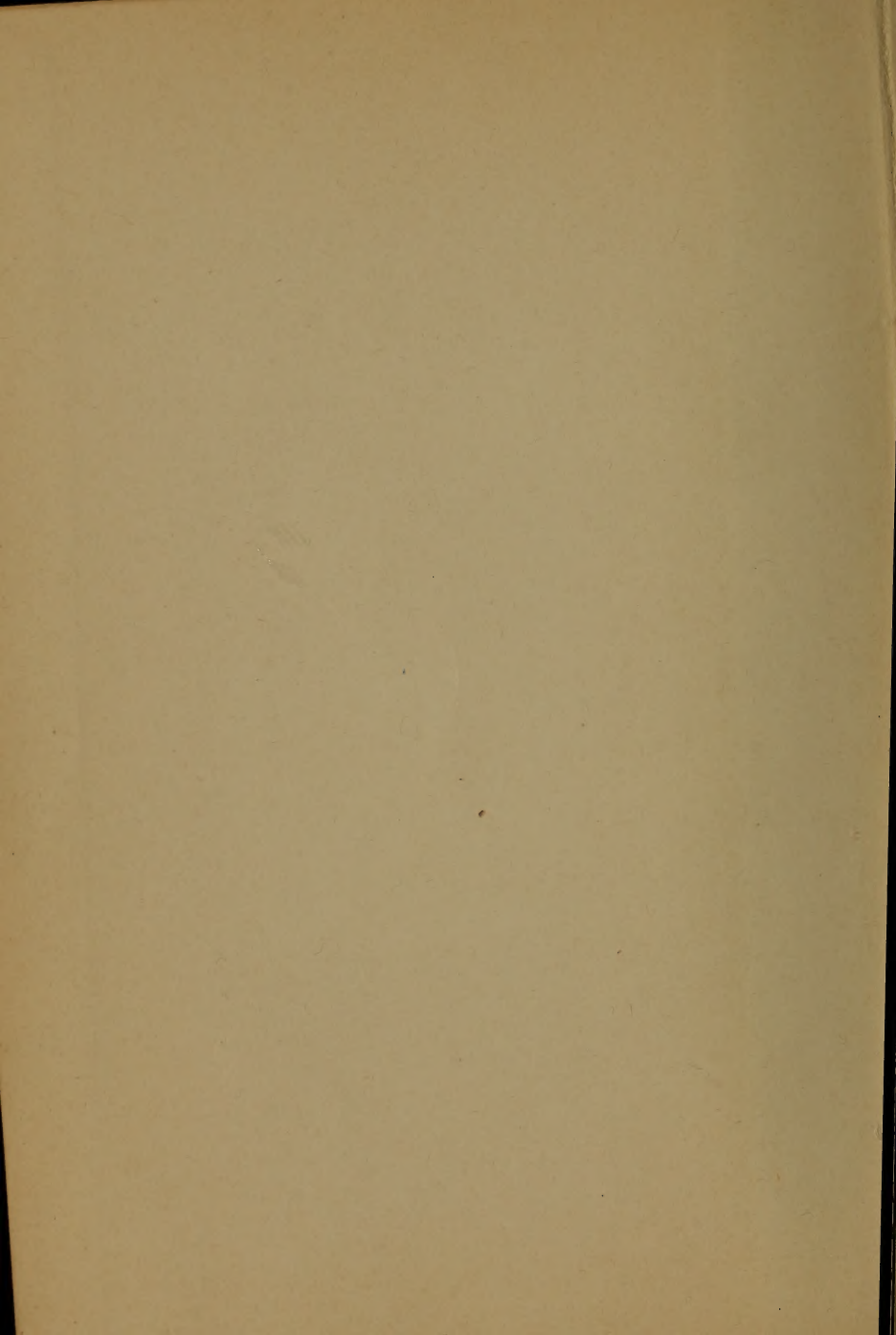
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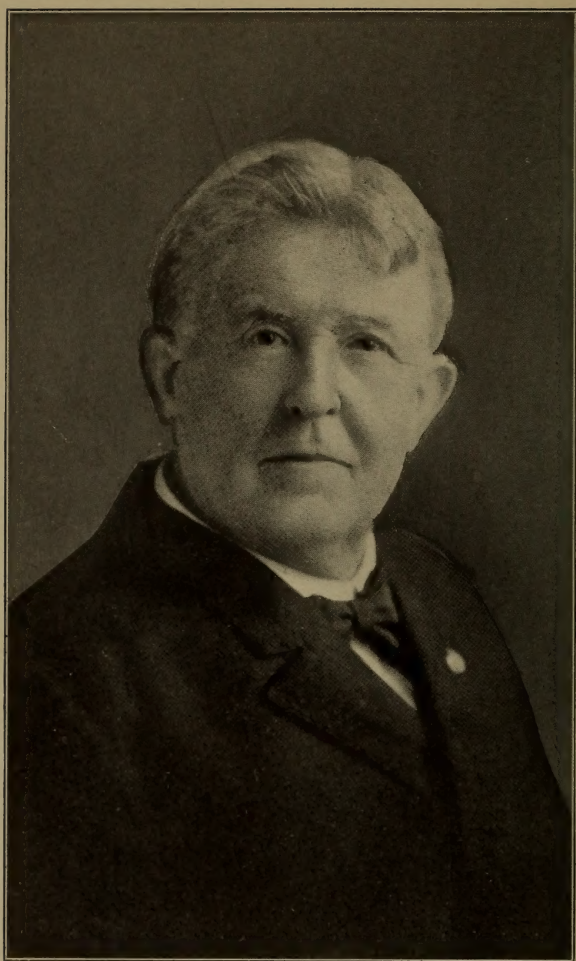
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J. W. LOWBER

# The Highest Culture and Christianity

BY

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To  
MAGGIE PLEASANT LOWBER, M. A.,  
my faithful and devoted wife, is this work  
inscribed by the author.





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## PREFACE TO THE REVISED AND ENLARGED EDITION

This preface to the revised and enlarged edition should always be read in connection with the preface and introduction of the first edition, which is also printed in the present edition. They are very essential to a proper understanding of the book. When the author speaks of Daniel, Jonāh and Isaiah as the authors of the books bearing their names, he does not, in any sense, exclude the inspired prophet-editors of a later date. He has his own special views on this subject.

The Book of Daniel was a new departure from the literature of the Hebrews; it is the earliest example of Apocalypse, and, in fact, the only example found in the Old Testament. Like prophecy, the Apocalypse has to do with the future. It differs from prophecy in the fact that it has nothing to do with the moral condition of the times in which the prophet wrote. The Apocalyptist regarded the future without speaking special words of warning. He

delivered his message in prose and not in the lyric style of the prophet.

The position of Dean Farrar and others that the Book of Daniel is a religious novel written in the times of the Maccabees is objectionable for the following reasons: (1) Nebuchadnezzar was totally unlike Antiochus Epiphanes. (2) The historic facts in the life of Nebuchadnezzar do not correspond with those of Antiochus. (3) The conduct of the great Nebuchadnezzar towards Daniel was entirely different from the conduct of Epiphanes towards the Jews. (4) The influence of the Book of Daniel can only be understood on the ground that it is a record of real events. (5) The fact that one portion is written in Chaldee and the other in Hebrew is against the idea of a religious novel.

It appears to me that both the traditionalists and critics have gone to extremes in the discussion of the genuineness and authenticity of the Book of Daniel. The golden mean is the safer position. Some of the critics have certainly gone to great extremes. I have always been interested in the writings of Dean Farrar, but it appears that he has lost his head in the



discussion of the Book of Daniel. He appears to surrender completely to the infidel Porphyry. If this position is correct, then Daniel should be dropped from the sacred canon as Luther wanted to drop the Book of James.

I am inclined to the view that Daniel wrote separate tracts; that in some cases he wrote in Hebrew for the Jews alone, and in others in Chaldee for the people at large. After this a prophet-editor arranged all in the form of one book, and thus gave unity to the work. This position explains why one portion was written in Hebrew and the other in Chaldee. I am not dogmatic, but this position appears to me the most reasonable.

The skeptic has objected to the Book of Daniel on the ground that one portion is written in Hebrew and the other in Chaldee. It appears to me that the very objection itself is an evidence of the genuineness of the book. It accords with all that is known of Daniel. He did not leave his native country until he was old enough to be perfectly familiar with the Hebrew; the rigid training he underwent at the Court of Babylon was sufficient to make him familiar with the Chaldee language. The unity

of the book points to the unity of its authorship, although it may have been afterwards arranged by a later inspired editor.

The predictions in the Book of Daniel are minute, and have been so accurately fulfilled that skeptics have claimed that it was written after the events it described had taken place. They have, however, been routed from this position, and the best critics now agree that Daniel has its right place in the sacred canon. To the Christian, the inspiration of Daniel is well established: for Jesus, in Matt. 24:15, 16, alludes to Daniel's predictions in his own prophecy in the destruction of Jerusalem.

The Book of Jonah does not mention its author, but the prophet evidently left a manuscript of his marvelous career. Canon Driver says: "No doubt the material of the narrative was supplied to the author by tradition, and rests ultimately upon a basis of fact. No doubt the outlines of the narrative are historical, and Jonah's preaching was actually successful at Nineveh (Luke 11:30-32)."

Jonah was the son of Amittai, and prophesied during the reign of Jeroboam II., king of Israel (2 Kings 14:25). The names Jonah

and Amittai occur nowhere else in the Old Testament, and the Book of Jonah can consequently refer to no other person. The word Jonah means dove, and, while the dovelike element in his nature sometimes forsook him, he was nevertheless a prophet of the Lord. The light in which Jonah places himself makes it evident that he was the author of the narrative. No other Jewish writer would have placed a prophet in such an unfavorable light. Jonah does not hesitate to place before posterity his own mistakes, and to show the fearful consequences of disobeying the command of God. While Jonah was doubtless the author of the narrative, a later prophet may have placed it in its present shape. We should remember that there was a school of the prophets, and that they very carefully guarded all sacred literature. I am fully convinced that the Book of Jonah is entitled to its proper place in the sacred canon. Our Saviour endorsed the book as having an historical basis. In some sense Paul makes nearly all the Old Testament parabolic; so we may regard the Book of Jonah parabolic history, and this is the golden mean between extreme views on the subject.

I regard the Book of Isaiah very much as I do Goethe's "Faust." The first part was written in early life, and the last part when he was an old man. A later prophet-editor may have arranged it all in its present shape. Dr. George Adam Smith relates a pleasant incident that occurred between himself and the great evangelist, D. L. Moody. He was lecturing for Mr. Moody, and in one of his lectures spoke of the two Isaiahs. Mr. Moody at once said: "Why two Isaiahs? I find it difficult enough to convince the people of even one."

Part Fifth, of this edition, is entirely new, and it will doubtless greatly add to the value of the work. The author has been greatly encouraged with the success of "Cultura" thus far. It has been highly commended by leading scholars in both Europe and this country. It has been used as a text-book in some colleges and universities—especially in the Senior and post-graduate classes. It has also been used in literary and scientific clubs for both men and women. Still further, "Cultura" has been quoted by leading characters in works of fiction. The author and publishers confide in its future.

## INTRODUCTION.

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I am satisfied that the Bible is such a book that man would not have made it if he could, and he could not have made it if he would. It was certainly given by inspiration of God. Consider carefully the following facts: (1) Human nature has always tended to idolatry; but the Bible strictly teaches monotheism, and subordinates everything else to this belief. It thus rises above human nature, and changes the whole current of society. Jehovah was not simply the God of one nation, but the Judge of all the earth. Even Pharaoh, Nebuchadnezzar and Sennacherib were responsible to God, and were punished for their sins. (2) The Bible unites morality and religion. Human nature has been much disposed to separate them. It is said that even *banditti* of Italy will make the sign of the cross when they hear the church bells ring. I have known men who appeared to be very religious, and there was no difference between giving them ten dollars and lending it to them.



This shows the weakness of human nature, but it is directly the opposite to the teaching of the Bible. The Bible never separates morality from religion. (3) The morality of the Bible is peculiar in itself, and it rises far above the tendencies of human nature. Humanity, forgiveness of enemies, putting away evil thoughts, are virtues peculiar to the Bible. The Jews made void the law of God by their traditions, because the law of God was above them, and they tried to bring it down to themselves. The morality of the New Testament was so far above humanity, that human nature corrupted the teachings of Christ and his apostles. Mr. Spurgeon was certainly right when he declared that the devil and human nature are in the way of all reforms. (4) The character of Christ rises far above the moral tendencies of humanity at the time of his advent. The humility, the modesty, the self-denial, the unreserving submission to wrong, on the part of Jesus, are moral traits which the Jews never would have invented. The Gentile never could have invented the moral character of Christ, for it was too Jewish for him. It could not have been invented by the disciples, for they

were extremely slow in learning the true character of their Master's mission. If the character of Jesus is only a painting, it is passing strange that the world has taken it for a reality. Very few persons will ever be convinced that it is not a reality. The miracles have been so interwoven in the narrative that the world has taken them for historic reality. This is not the case with other religions; for the critic is no more impressed with heathen mythology, so far as reality is concerned, than he is with the fables of Æsop. He no more believes in heathen miracles than he believes the lions and asses of Æsop's Fables could talk. (5) The reverence of the Jews for the Old Testament is worthy of consideration. The Jews would certainly have sought out a forgery with as much zeal as did Diocletian in his crusade against the copies of the New Testament. (6) Christianity rose far above human nature in its aspirations to universal dominion without the use of force. Mohammedanism, which came six centuries afterwards, is in direct contrast to Christianity in these respects; and it shows the tendencies of human nature. All that is good in Mohammedanism was largely

borrowed from the Bible. (7) Christianity rises above the tendencies of human nature in its principles of universal toleration. (8) The Bible gives a correct view of human nature, which is an evidence of its divine origin. Human nature is not apt to condemn itself, but the Bible pictures man just as he is. (9) The teaching of the Bible on the future state is, in many respects, the direct contrast of the teaching of other ancient books on the same subject. The Bible gives simply a spiritual view of the future, and it does not appeal to the passions of men. Those who are immutably holy will be immortally happy in the future state.

The careful student of the philosophy of history can not otherwise than be a believer in the divine authority of the Bible. In fact, the greatest historical students have been much impressed with the wonderful coincidences that are to be found between the Bible and history. Study carefully the following, if you can not regard them as anything more than coincidences: (1) The Jews are a wonder to the historian. While other ancient nations have lost their identity, they remain the same still. Read the twenty-

eighth chapter of Deuteronomy in the light of history, and a flood of light will flow into the mind. This chapter alone will prove the divine legation of Moses. The way in which the Russians are treating the Jews at this time is a fulfillment of the predictions of the prophets. (2) The predictions of the prophets concerning Jesus, and their historic fulfillment in him, are certainly very strong proofs of the inspiration of the prophets and the divine mission of Jesus. It is not really surprising, after all, that the celebrated Rochester was converted to Christianity by a careful study of the fifty-third chapter of Isaiah. This is the chapter used by Philip in convincing the Ethiopian officer of the divine claims of Jesus. (3) The destruction of Jerusalem, in harmony with the prediction of Jesus, is another historic fact in the way of any historian who might be skeptical. In Luke xxi. 24, you will find the language of Jesus, and its literal fulfillment can not be questioned by any candid historian. It has been in process of fulfillment ever since the destruction of Jerusalem. (4) The progress of Christianity was given in prophetic outline by Christ and his apostles long

before its fulfillment in history. The epistles to the seven churches in Asia Minor make known their destiny long before its fulfillment as now recorded upon the pages of history. The Man of Sin, described by Paul, is making history day by day. (5) It must be acknowledged by the philosopher of history that the Bible occupies an exceptional position in the world, and that it is superior to all other books. (a) It does appear strange that while the civilization of some of the greatest nations of antiquity only remains in mystic characters, that of the Hebrews is in a language the grammar and syntax of which is as regular and intelligible as those of the Greeks and Romans. (b) While modern discovery is banishing superstition from the world, it is constantly confirming the teaching of the Bible. It clearly tends to establish the fact that the Bible was given by inspiration of God. Nearly everything else the Jews have written has been left in obscurity, but the Bible still towers above all other books. (c) The martyrs of the Bible make it an exceptional book. It is useless to compare them to the soldier martyrs of Islam. (d) The Bible differs



from all other books in that it claims universal acceptance for its principles ; and yet it does not teach that they should be propagated by force. How different from Islam ! (e) The Bible has produced the writing of more literature by far than has any other book. Think what it has done for our language, and also for the German. We may truly say in the language of Carlyle : "There never was any book like the Bible, and there never will be such another." Prof. Huxley, in speaking of the Bible in education, says : "I have been perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up without the use of the Bible." Dr. Johnson put a little girl from him as stupid, because she had never read "Pilgrim's Progress." What do you think of men and women who have never read the Bible ? A proper consideration of the writers of the Bible would greatly tend to strengthen the faith of many. Ponder well the following facts, and you will be wiser and better : (1) The unity of the Bible is marvelous, when we consider that its writers wrote in different ages, and that it bears a distinct idiosyncratic

impress of many minds. It can be compared to a great orchestra where the instruments are in unison, but plainly distinguishable from one another. The Bible as plainly points to Christ as its center, as the stars of the solar system point to the sun. The unity of the Bible is a strong argument in favor of its divine authenticity. (2) Rationalistic critics are now making special attacks upon the writers of the Bible. The Pentateuch is now a special object of attack. It is claimed that Moses was not the author, and that its writer or writers lived after the Babylonian captivity. I urge the following objections to this view: (a) The author of the Pentateuch was a witness of the events recorded. (b) Egyptologists are constantly confirming events described in the Pentateuch. (c) The language of the Pentateuch is pure Hebrew, and differs from the language used by the writers during and after the captivity. (d) If some post-captivity writer had been the author of the books attributed to Moses, his name would certainly be known. (e) The Jews too carefully guarded their sacred books to have received works written by others, and imposed upon the people as

the writings of their great law-giver. (*f*) The prophets would have rebuked and exposed any priest who would have dared to attempt such a thing. (*g*) No one can well question the fact that the writings of Moses were revised after the captivity, but this only tends to confirm the authorship of Moses. These skeptical critics also make a persistent attack upon the Book of Isaiah. They claim that the last half of it was written by some unknown prophet of the Exile. We find these objections to this position : (*a*) If such a prophet had lived, his name would certainly be known, for he would have been one of the greatest of the prophets. (*b*) The pre-exilic authorship is confirmed by passages from Jeremiah and Zephaniah. (*c*) These contested chapters are written in the style of the great prophet. (*d*) The early chapters form a prelude to the grandest part written by the prophet in his old age. (3) The style of the Bible writers affords evidence of the divine authenticity of the book. A large portion of the Bible is historic ; and we may, on account of the dramatic element in it, call it historico-dramatic. It is peculiar in the fact that the dramatic element is brought out by

a mere statement of facts. In the case of Laban, we look a moment at the facts, and see at a glance, without further explanation on the part of the writer, that he was a perfect muckworm. The Hebrew parallelisms are also peculiar. They are like double entry in book-keeping, a kind of balance to prevent mistake. The facility with which the Bible can be translated into all languages is another remarkable peculiarity. The same thing can not be said of the Koran and other sacred books. Sir Wm. Jones, the greatest of Orientalists, pronounced the style of the Bible superior to that of all other books. There is a grand march and rhythm in the poetry of the Bible that is very wonderful. When Dryden wanted to turn the majestic blank verse of Milton into rhyme, the great poet told him to "tag" it if he desired. The poetry of the Bible can be turned into prose, but it will not suffer tagging. Milton and Watts tried the first Psalm, and the production is tame, compared to the Psalm itself. Luther tried the forty-sixth Psalm, and made a failure of it. The solemn march and cadence of the rhythm of the ninetieth Psalm is lost by turning it into

rhyme. The Bible is further noted for its force, sublimity and pathos. There are very few writers who are truly pathetic; and the greatest of these frequently interweave the pathos of Scripture, and appeal to man's religious emotions.

I endeavor to make it plain, in *Cultura*, that the Bible is in harmony with the system of nature, and is perfectly adapted to the wants of man. In fact, nearly every objection that can be urged to the Bible can also be urged against the system of nature. If nature is admitted to be the work of God, then the analogy between the Bible and the system of nature has great force. Carefully reflect upon these points: (1) In the system of nature we find gradual development, and in the Bible we find the same thing. The origin of man is beautifully described in the Book of Genesis, and the greatest scientists in the world find it in harmony with nature. Whence came man? What is man? and Whither is he bound? are the great problems with which both nature and revelation deal. The Bible answer to these questions is strong proof to my mind of its divine

inspiration. (2) In God's revelation to man in the Bible we find a perfect adaptation to man's wants. The patriarchal age was suited to the infancy of humanity; the Jewish age to his childhood, and the Christian age to perfect manhood. In God's providence, men have been found for emergencies; in God's revelation to man, the prophets and apostles were qualified for their special work. God at the proper time spake to man by his Son. (3) Man is the interpreter of nature; and as the Bible is by the same author, man must also interpret it. Bacon says: "Man is the minister and interpreter of nature." We must lay aside all prejudice in the study of these great volumes. It sometimes puzzles me to see man's opposition to revealed truth; but we find an illustration of this in the saying of Harvey, that he could not get a man over forty to believe in the circulation of the blood. The Bible is a microcosm, and the same care and candor should be given to its study that is given to the study of the system of nature.

Rationalistic critics seem to have a special antipathy to the Book of Jonah. In the body of



this work we have considered this question somewhat minutely, but wish to say a few things just here. It appears somewhat strange to the present writer that a number of professed Christian writers take the position of skeptical writers on this subject. Our Saviour, in Matt. xii. 39-41, certainly refers to it as having an historical basis. If Solomon and the Queen of Sheba were historic in the days of our Saviour, the same thing can be said of Jonah. We urge these objections to the rationalistic position : (1) It is designed simply to get rid of the supernatural in the book. (2) If it were nothing but an allegory, we can not account for Jonah's prayer of thanksgiving in the second chapter. (3) A writer of fiction would not have selected a real prophet, whose actual home is mentioned in the Bible. (4) The book would not have found its way into the sacred canons if it had only been a work of fiction. (5) Our Saviour's reference to the book clearly shows that it was founded upon actual history. In one sense nearly all the Old Testament may be considered parabolic, for Paul certainly makes it such ; so we may consider the Book of Jonah parabolic

history, and this is the golden mean between extreme views on the subject. The object of the Book of Jonah seems to have been three-fold: (1) to show the penitence of the prophet; (2) to show the penitence of the Ninevites; (3) the main object was to show that God is the God of all nations, and not of the Israelites alone. Skeptics have much trouble with what they call the whale story. If they are able to consult the original, they will find some relief. The Hebrew terms *tan* and *tannin* mean simply a sea monster. The same thing can be said of the Greek *cetos*. The white shark was common in the Mediterranean, and is thought to have been the monster that swallowed Jonah. Dr. Pusey in the introduction of his Commentary on Jonah, relates the following: "A natural historian of repute relates: 'In 1758, in stormy weather, a sailor fell overboard from a frigate in the Mediterranean. A shark was close by, which, as he was swimming and crying for help, took him in his wide throat, so that he forthwith disappeared. Other sailors had leaped into the sloop to help their comrade while yet swimming; the captain had a gun which stood

on the deck discharged at the fish, which struck it so it cast out the sailor which it had in its throat, who was taken up alive and little injured, by the sloop which had now come up. The fish was harpooned, taken up on the frigate, and dried. The captain made a present of the fish to the sailor who, by God's providence, had been so wonderfully preserved. The sailor went around Europe exhibiting it."

In concluding this introduction, I want to say a few words in reference to the inspiration of the Bible. In studying this subject, I see that many confound the inspiration of the Bible with the question of its supernatural origin. Christianity might be true and of divine origin, and yet its writers not inspired. We accept the facts of history, and yet the historical writers are not inspired. Inspiration is important, but it is not everything, as some writers seem to think. Even uninspired men might be competent witnesses to the facts proving the divinity of Christ. According to Greenleaf on Evidence such certainly could be the case. "What think ye of the Christ?" is the fundamental religious question of the world,

and it is much more important than even the question of inspiration. I am glad that Dr. Briggs, whatever may be his mistakes, emphasizes the Christology of the Bible. Some even great writers do not seem to discriminate between inspiration and revelation. Revelation is the way in which the original writers obtained the things they wrote, while inspiration refers to the assistance they received in imparting this revelation. The following are the strongest proofs to my mind of the inspiration of the Bible: (1) The character of the books themselves, to which we have already referred. (2) The supernatural endowment of the apostles. (3) The promise of Christ to the apostles. (4) The testimony of the writers themselves. Paul definitely affirms inspiration on the part of the sacred writers (II. Tim. iii. 16, 17). A number of theories of inspiration have been advanced, but none are satisfactory. The automatic theory makes man simply a machine in the hands of the Holy Spirit. The anthropological theory gives the sacred writers no more inspiration than had Milton and Dante. The psychological theory claims that the thoughts of the writers

were suggested by the Holy Spirit; but that these thoughts were always expressed in the language of the writers themselves, without any assistance. This does not harmonize with the promise of Christ to his apostles, in which they are promised assistance in how they were to speak, as well as in what they were to say. It is probable that the true scientific theory of inspiration is not yet understood. I can not believe that any theory can be accepted by the conscientious student of the Bible which excludes either the natural, the providential, or the miraculous elements. That there are portions of the Bible which required nothing more than the natural, is probable; for God would certainly use the natural so far as it was sufficient. But to claim the natural was sufficient for the production of the whole Bible, contradicts the plainest teaching of the Book. Inspiration is claimed on the part of the sacred writers, and if we accept them as honest witnesses, we must admit that they spake as they were moved by the Holy Spirit. It is evident that the *highest culture* of the world is tending in the direction of a supernatural religion. I know that true culture is

opposed to any religion that is *unnatural*, and that it will forever banish all superstition; but it will clearly establish the fact that God has revealed his will to man. John Stuart Mill, one of the greatest of thinkers, was certainly right when he declared that if there is a God, it is probable that he has revealed his will to man.



*Part First.*

THE HIGHEST CULTURE IN THE  
STUDY OF NATURE



# CULTURA.

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## PART FIRST.

### THE HIGHEST CULTURE IN THE STUDY OF NATURE.

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#### CHAPTER I.

#### RELIGIOUS HINTS FROM THE STUDY OF NATURE.

There is much opposition on the part of some religious teachers to science and philosophy. I heard a preacher, not long since, state in the pulpit that it was wrong to reason on any subject; that the food should be handed *directly* to the people. He was in favor of their eating it raw. From such preaching as that a congregation will never get more food than it can digest, either raw or cooked. I am of the opinion that

ministers should select many of their illustrations from the Bible; that inspired volume abounds in illustrations; but it is foolish to oppose that knowledge which is so essential to a proper understanding of the Bible. Some say we care nothing about theory, we only want right practice. There can be no practice without theory. False practice always results from false theory. It is necessary to know the cause in order to understand how to manage the effect. When a watch is out of fix, the watchmaker does not simply turn the hands, but he finds out the cause of the difficulty, and then remedies it. Carlyle claimed that he could tell what a man's religion was by knowing his position in reference to the origin of things. When you find a nation materialistic in philosophy, you will find it the same in religion. The various theories of fatalism taught by French theologians were derived from the philosophy of Condillac and from Mohammedan ideas, appropriated by the French philosophers.

The history of an individual is frequently the history of a nation. The same peculiarities that are observed in the youth of the indi-

vidual are also observed in the youth of a nation. The child directs its entire attention to the outer world ; it is anxious to know the causes of the things about it. Well do I remember, when only four or five years old, the number of hours I spent in trying to learn the origin of the beech tree under which I played. In the early history of Greek philosophy, attention was given only to the outer world. The great problem with them was this : " What is the underlying element from which all things have come?" One philosopher claimed water as the primary element ; another, air ; another, fire ; and still another, the essence of things.

The soul, by early scientists, or natural philosophers, was regarded as material, being composed simply of air. Materialism belongs to the infancy of science, and not to its manhood. Science now has sufficient age to rejoice its manhood, and put away childish things. It is sad to think that there are great men in the scientific world who look so much at the material that they have not yet seen beyond it. Philosophy reached manhood in Socrates, Plato, and Aristotle, who taught the importance of

studying mind as well as matter, and finding the permanent beyond the fleeting and changing things of this world. I have frequently heard it said, by both scientists and religionists, that the Bible was not given to teach men science. I somewhat doubt the absolute correctness of the statement. In the very beginning of the Bible we have a scientific statement of the origin of things. We find there the fundamental element from which all things have sprung. There are statements in the first of Genesis that progressive science of three thousand years is now making plain. The Hebrew word for God is Elohe, but in the Bible it was Elohim that created the heavens and the earth. The plural form there used was entirely correct, for it denoted three persons in one nature; but this could not be understood until the mission of the Christ and the Holy Spirit into this world. When Moses speaks of the creation of light he uses the word "aor," which is the word in the Hebrew language for electricity. Thus was modern science anticipated. If there is no science in the Bible, why is there none among the nations which have it not?



Ancient scientists believed in the eternity of matter ; modern science teaches that matter had an origin ; so the argument from cause to effect is placed entirely into the hands of religious teachers ; for matter which possesses inertia could not have created itself. All nations have connected cosmogony with religion ; science has shown the incorrectness of their ideas of creation ; so their religious books have been superseded. The Bible cosmogony is shown to be correct by modern science ; so the Author of the Bible must have anticipated such science. Law passes as a golden chain through the entire system of nature. The naturalist himself can not understand whence all this order comes. How can matter with its universal property of inertia, be in constant motion ? There must be something in the cause to account for the effect. Law in the physical universe intimates a higher law in the moral ; and it gives a very strong hint of the existence of the great Lawgiver, who is the ultimate cause of all these things.

## THE WONDERS OF THE EARTH.

With all the scientific achievements of the age, man's knowledge of the world is very limited. He is surrounded with mysteries that the united wisdom of men can not fathom. He truly finds tongues in trees, books in the running brooks, sermons in stones, good in many things, and evil in a number of things. Soon after the formation of the earth's crust, trees began to grow. The first germ has puzzled materialistic philosophers. Only give them a start, and they get along well with the theory of development; but they who reject miracles can not get a start. The tree owes its origin to supernatural power, and every tree speaks of the greatness of the Creator of this world. In creating the trees God had in design their beauty to satiate the æsthetic part of man's nature, as well as fruit to satisfy his appetite. Adam was placed in the Garden of Eden not only to satisfy his appetite and rest under its shady bowers, but also to cultivate it and keep the trees beautiful. After man's banishment from Paradise, he always cherished a peculiar reverence for green and

beautiful trees. Nearly all the ancient worshippers bowed down under the shade of trees. It was from the burning bush that Moses heard the voice of God. Heaven will contain at least one tree; for on either side of the river will be found the tree of life, bearing twelve kinds of fruit, and the leaves of the tree will have healing virtues for the nations.

God has left many books in the running brooks. The river, next to the mountain and sea, is the most strongly marked feature of the earth's surface. Rivers are the life currents of the globe. Man has always regarded them of so much importance that they have frequently been deified. To the ancient Egyptians the Nile was sacred; and the modern Hindoo wants to spend the last moments of his life in the sacred Ganges. Rivers have directed the tide of emigration ever since the dispersion of mankind. Nineveh, Babylon and Rome were all located upon great rivers. The river is a blessing to man in this world, and it will be a blessing to him forever. From the throne of God will proceed the crystal waters of the river of life.

For a number of years I have given some attention to the study of the great rivers of America. Niagara especially has always impressed me with the most inexpressible grandeur. It is the channel by which the waters of four of the great lakes flow toward the Gulf of St. Lawrence and the ocean. The five great American lakes contain one half of the fresh water upon the globe. They are formed in terraces. The Lake Ontario terrace is two hundred and thirty-two feet above the level of the sea ; and this descent is overcome by the rapids of the St. Lawrence. Once, in going from the Thousand Islands to Montreal, I had the privilege of passing over these rapids. An old Indian pilot was necessary to safely guide the vessel over these dangerous waters. Lake Erie is situated three hundred and thirty-three feet above Lake Ontario, and one half of this difference is overcome by a single leap of Niagara Falls. The rapids of the river to Lake Ontario overcome the rest. The Falls of Niagara, on the Canadian side, are more than one hundred and fifty feet in height ; and on the American side they are one hundred and sixty-two feet. Just above the falls, at

Goat Island, the river expands so as to give the falls a greater width than the usual width of Niagara River. From the suspension bridge below, there are obtained excellent views of the falls.

The Niagara formation belongs to the silurian age; but the Falls of Niagara are of comparatively recent date in geological history. A small force will accomplish in a long time what a great force will accomplish in a short time. The drippings of water in time formed the stalactites of Mammoth Cave. Oxygen expends the same amount of heat in destroying a house in one hundred years that is expended in burning up one in two hours. We learn from Mr. Huxley that the Sphinx of Egypt is nearly covered up by the sand of the desert; and that the neck is partly cut off by the erosive action of fine sand blown against it. By erosion Niagara has washed its way from Lake Ontario to its present position. It is thought by authorities that it recedes at the rate of about a foot per year. This is, doubtless, about the average. Some years it recedes several feet, and others it does not appear to recede at all. According to Her-

schel, in thirty thousand years it will reach Lake Erie ; and as that lake is only one hundred and twenty feet deep, it will drain it, and a great chasm will remain to mark the ruins of time—if indeed this world lasts so long. So we see that even the great Niagara is running down, and, like everything else of this world, will have an end. I do not see how any one can look upon the grandeur of Niagara, and not be convinced of the intelligence of the Final Cause of such wonderful phenomena.

There are sermons in stones. They contain discourses which can at all times be heard. The written law was given to Moses upon tables of stone. The ancients looked upon the rocks as holy, and hewed great temples out of the solid rock. These stone-carved temples are the great monuments of the East. The persecuted benefactors of mankind have found a refuge from their enemies by fleeing to the rocks; and all can find a refuge from trouble and from their enemies in the Rock of Ages. "Upon this rock," said Jesus, "I will build my church, and the gates of hades shall not prevail against it."



Jehovah, through natural agencies, has carved out great temples even far under the earth. I have visited nearly all the caves of note in America, and find the greatest of them all in Kentucky, my native State. The Mammoth Cave is ninety-five miles south of Louisville, and it is certainly one of the world's greatest wonders. It is a subterranean empire, and has hundreds of streets and alleys. Some of them are as wide as one of the waterways of Venice, and others so narrow that you have to crawl through them. Several hundred miles of the cave have already been explored, and much work yet remains for the explorer. I have twice visited this great underground kingdom, and feel that I would be greatly benefited if I could spend many more weeks there. We do not give enough attention to the study of nature. A Bostonian once asked if it was always dark in the cave; on being answered in the affirmative, he declared that he would not have come so far to visit it if he had not thought there was sunlight in it.

The entrance to the cave is about one hundred and ninety-four feet above Green River. It is so near the banks of the river that any rise in

the water of the river affects the water of the cave. The temperature of the cave is uniformly fifty-nine degrees. When the air outside is warmer than that within, the cave expires; when the air within is the warmer, it inspires. Both times that I visited the cave it was expiring. It holds its breath when the temperature inside is the same as that outside. In Mammoth Cave day and night are unknown; also the change in the seasons. The Dead Sea, the River Styx, Echo River, and many other things are of great interest in this underground temple. It is a fact that the fish are without eyes; so nature harmonizes with the teaching of Jesus that it is either use or lose. I was very much impressed with what is called the Giant's Coffin. It is an immense rock forty feet by twenty, and from one position it very much resembles a large coffin. Near the coffin is the giant's wife and child. These figures upon the ceiling are the most striking in the cave. They are in a sitting position, and the giant seems to be handing the child to his wife. These figures are composed of black gypsum, formed on a white background. We can not conceive of a work of art without

an artist; so the wonderful work of art in the Mammoth Cave has for its ultimate cause the Great Architect of the universe.

Job says: "The earth shall teach thee." It is our duty to learn the lessons which the earth is ever prepared to teach. God made the earth, and filled it with riches and beauty, so as to render man as happy as he would be. When the father builds a house for his son, the grateful son will be delighted with the provisions the father has made for his welfare. We should be grateful to our Heavenly Father for the rich provisions he has made for our welfare.

#### THE MYSTERIES OF THE SEA.

The ocean is much older than the land. Long before the Adamic period, the dark blue ocean rolled over the face of the whole earth. It is the order of nature that the gaseous antedate the liquid, and the liquid the solid. In harmony with this law, the restless sea was in constant agitation long before there was any dry land. The ancestors of the inhabitants of the deep enjoyed life ages before the ultimate design of Jehovah in creation was at all developed. In

the process of time, land under the western ocean emerged from its baptismal grave, and it was soon prepared for the abode of life.

The great waters teem with life, and the resources of the sea are indeed marvelous. The pioneer can level the forest, and exterminate the animals that roam in it; but man can not exhaust the wealth of the sea. It was intended by the Creator that man should largely live from the ocean; for the most wholesome food that can be found is taken out of its waters. The microscope teaches us that even the sea-water itself is rich in animal life. The great water world, then, as well as the world of land, was designed for the welfare of man.

The scenery of the ocean fills man with the greatest awe. Indeed beautiful is sunrise and sunset at sea, and the moon looks lovely above the great waters.

Great and marvelous art thou, O sea!  
How majestic thou canst be!  
And to thy right of dominion all agree.

Indeed, monstrous dost thou appear!  
How voracious to those that are near,  
When startling sounds they do hear.

In thy restlessness, what is thy notion ?  
Is it to teach perpetual motion,  
Which, if found at all, is in the ocean ?

How wonderful thou art at night !  
And truly powerful in thy might,  
As if moved by agents beyond sight.

The writers of the Bible were not of a seafaring people ; yet they lived where they could behold the blue waves of the great Mediterranean. They could see the parting glory of the sun, as he went beneath the silver waters of the great sea. They could watch the western cloud, no larger at first than a man's hand ; but continuing to enlarge until the whole heavens were blackened, and the waves rushed upon the rocks of Carmel and Lebanon with the fury of a maddened beast. The world of waters was to the Hebrews a great mystery ; so the Bible writers frequently clothe their language in the sublimest drapery of the sea. When we consider the fact that their only observation was from the shore, the accuracy of the Bible writers in their references to the sea is perfectly wonderful. The only way to account for their absolute correctness is the fact of their inspiration.

The great writers among the Greeks regarded the ocean as a waste. Their poets sang of the barren sea, and of the waste of waters. The writers of the Bible took exactly the opposite view. The golden age of the kingdom of God is described as being enriched with the abundance of the sea. The science of this age confirms the Bible view on the subject, in opposition to the position of the learned Greeks. Without the ocean, the earth would be as barren as the rugged moon; for the present condition of the atmosphere and fertility of the soil depend upon the waters of the great deep. Instead of finding the ocean a waste, we behold an economic arrangement on the part of the Creator. The psalmist is correct when he says that the waters go up by the mountains; for the sea is the source of the rivers, and not the rivers the source of the sea. The sun is the great engine to lift the oceanic waters into the air; the wind scatters them, and by the condensation of cold they are brought to the earth.

There are many important lessons taught us by the sea, but we will only call attention to three. (1) The goodness and benevolence of



God is shown in the rich resources which he has placed in the ocean to satisfy man's physical wants. Without the sea, man could not live. (2) The waters of the deep are placed under such law as to indicate God's providential care of man. (3) The beauty and sublimity of the sea appeal to the highest elements in man's nature. I never felt more reverential than I did when I was permitted to gaze at the heavens from a steamer on the great deep.

Thou dark blue ocean! nothing sublimer than thee can  
be found;  
For it is thee that makes the earth all around,  
And all the continents hear thy tempestuous sound.

#### THE CLOUD WITH ITS BOW.

There are but few things in the natural world of a more striking appearance than the clouds. In them we behold a great variety, which teaches us that the God of nature had in view beauty as well as usefulness. There is a great contrast between the nimbus and the cumulus, the stratus and the cirrus; yet in them all we find the elements of beauty and sublimity. In some there is more beauty and less sublimity; and in others more of the sublime, and less of

the beautiful, but in none are these elements wanting. Golden clouds anticipate the rising of the sun; and when the king of day retires beneath the western horizon, he is followed by gems of light and silvery wreaths. The beautiful stratus frequently continues all night, even unto the rising sun.

There is something very mysterious about the clouds. Men know but little more about their balancings than they did in the days of Job. The latest authorities on the subject claim that science can not explain the causes which balance the clouds in the air. They are formed of water, and water, no difference how minute, is always heavier than the air. Yet floods, sufficient to fill the rivers and drench the earth, float over our heads, when the principles of our philosophy would bring them immediately to the earth. Job's inspiration is shown in his ability to ask the questions about the clouds, which even the wisdom of our day can not explain. "Dost thou know the balancings of the clouds?" Job might have asked a hundred questions about the clouds which could not be in his day explained, but are now understood by

scientific men. He succeeded, however, in asking questions which are not now understood. "Can any understand the spreadings of the clouds?" Clouds are formed by the condensation of moisture into vapor; but who can explain why this vapor marches about the mountain tops in perfect order without ever breaking ranks? The sky is frequently flecked with billions of small clouds, yet they mingle not, and each preserves its identity. The clouds are guided by an infinite wisdom beyond a full comprehension of the finite.

The Bible represents Jehovah as revealing himself to man from the clouds; so there is something sacred about them. A pillar of cloud guided the Israelites from the land of bondage to that of liberty. In order that it might be a more perfect guide during the darkness of the night, it appeared as a pillar of fire. The voice which proclaimed Jesus the Son of God, on the Mount of Transfiguration, came out of a cloud. When our Saviour ascended to the throne of the universe, as he was separated from his disciples, a cloud received him out of their sight. When he comes in the glory of his Father with all the

holy angels, he will come in the clouds of heaven.

The cloud with its bow is as beautiful as the blushing maid in the presence of her lover. God has selected the most beautiful object of nature as the emblem of his covenant with man. While the cloud with its bow is an assurance of God's protection, by its beauty it also invites us up to that country where we can always behold the bow round about the throne of God. I would not like to live in a country where they always have a clouded sky. It would be a monotony very disagreeable to endure. Heaven is not without its clouds, for the rainbow round about the throne implies, of course, the existence of clouds. The bow never appears except on the cloud. The dark background is essential to the presentation of the different colors of the rainbow. All the colors of the prism are contained in the beautiful and heavenly token of peace. When we look at the bow, we know that God also looks upon it, and remembers us. There is nothing sadder than to be forgotten. That is what made a mysterious council of the Middle Ages so terrible. Those who were con-

demned by it had to be forgotten. The rainbow teaches that God always remembers us.

On a silvery day,  
Above the horizon there did lay  
A beautiful rainbow ; which did unfold  
Its tinted pinions of gold  
To those that dwelt below.

#### GOD'S GLORY IN THE HEAVENS.

“The heavens declare the glory of God ; and the firmament showeth his handiwork” (Ps. xix. 1). The early life and peculiar occupation of David made him acquainted with the aspect of the heavens. As a shepherd boy keeping his flocks on the hills of Bethlehem, he studied the stars and made them his companions. The country in which he lived possessed almost a cloudless sky ; and the heavenly orbs shone with a brightness far superior to that of northern climes. When he beheld the beautiful Venus as she arose above the mountains of Moab, and the blazing constellations in the eastern heavens, he exclaimed, “What is man that thou art mindful of him ? or the son of man, that thou visitest him ?”

To all that dwell beneath the skies,  
The heavens do God's glory show ;

To the Maker of these orbs let praise arise,  
For from him all our blessings flow.

The same bright orbs that now glitter in the midnight sky shone with equal luster upon Abraham; they witnessed the destruction of Sodom, and the flight of Lot from the doomed city of the plain; they beheld the great armies of Alexander as they marched forward to conquest; they were the same when Rome reached the zenith of her glory as when a few little huts were built upon one of her seven hills; great empires have arisen and fallen, but those heavenly witnesses look down upon man the same as ever; men may come and men may go, but they shine on forever. We do indeed know more about the heavens than did the ancients; but with all our increase of knowledge we can not count the number, nor the distance, nor the immensity of the worlds which God has placed throughout endless space.

Astronomy is the oldest and most sublime of all the sciences. No record is needed in order to prove its ancient birth. Human curiosity is too great not to turn the eyes of man towards the silent orbs of the heavens. God has placed the



elements of beauty and sublimity in man's nature; and how can these be better satisfied than by bathing the very soul in the beauties which the Creator has placed above man's head. It is claimed by some that astronomy is not practical. That is a mistake; for the most practical and important inventions have resulted from the study of astronomy. This important science cultivates reverence for God, for the very heavens declare his glory. It was unfortunate that the ancients changed the science of astronomy into astrology. It was ignorance and superstition that made a religion out of the study of the stars. Those beautiful constellations became a mysterious and tyrannical power which ruled over men with a merciless destiny. To these orbs, which are intended for a blessing to man, even human sacrifices were frequently offered. Baal and Ashteroth were worshiped upon high places, and at times they corrupted the pure worship of Israel. The Persians erected their altars upon mountain tops, and kept their sacrifices continually burning. The heavenly bodies were adored in the valleys of the Nile and Euphrates, beneath the sunny skies of

Greece and Rome, in the rude cloisters of the German forests, and in the rude temples of the Druidic and Scandinavian worshippers.

There are many important lessons taught by the study of the heavens. We observe perfect and unchanging order in the starry host. The constellations now occupy the same relative positions that they did when the Psalmist of Israel looked upon the firmament from the hills of Bethlehem. The heavens declare God's glory by their vastness. It is thought a very long voyage to cross one of the great oceans. Such distance would only be a start towards the nearest planet. The glory of Jehovah is declared by the unity observed in the great universe of God. There is a grand center from which all life and being come. The infinite love of God manifested in creation teaches us that he cares for us with more than an earthly parent's love. He has provided for our eternal welfare; and while it does not yet appear what we shall be, we know that when Jesus comes we will be like him, and be permitted to study God's work throughout boundless space.

## CHAPTER II.

### ORDER AND ADAPTATION IN NATURE.

#### SECTION I.—ORDER IN THE SYSTEM OF NATURE.

In the material world everything perfectly conforms to an exact pattern. Every organic object is formed after a type; and it, with the certainty of a magnet needle, points back to its ultimate cause. This is not only true with the starry heavens, but every flower that blossoms beneath our feet is also a proof of it. The Creator has many patterns; for there are no two flowers exactly alike, and each one is made after a perfect model. As the painter makes many pictures after a general plan, but has variety in the models, so the Great Artist has given us many flowers after a general plan, but has shown great variety in the details. The Creator has made no two things exactly after the same plan. What would you think of the intelligence of a person who could look at a flower produced by a painter, and deny the existence of thought on the part of the author? You would pronounce

such a person a simpleton, or a fool. It is not surprising that David calls the man a fool who can look upon the natural world and deny the existence of God.

Pythagoras observed that there was a beautiful regularity running through every part of nature, as well as through nature as a whole. In respect to form, we observe perfect order in nature. In form we, of course, include structure. Geometry, the science which treats of forms, admits of an application to many of the objects of nature. The planets have a spheroidal shape, and move in orbits which perfectly describe an ellipse. The subject of crystallization in mineralogy is important in illustrating this point. Nearly all, if not all, minerals crystallize, that is, they assume regular forms. In a variety of ways we find their forms mathematically exact. The crystal is bounded by plane surfaces, it has parallel sides, and there are invariable angles formed by the sides. Among organized bodies there are real and not fanciful types. Vegetables and animals are classified according to natural type. One of Plato's maxims was that the Deity proceeded according to geometry. The inor-

ganic world constitutes the elementary geometry, and the organic the highest geometry of nature. Man is the highest type of animal, and appears to reach the ultimum of vertebrate creation. Considering physical types, we do not see how a more perfect being could be formed than the model man. There is order with regard to color in the material world. Color is significant in the works of man. Every nation has its distinctive colors upon its flags. Color can be no less significant in the works of God than in the works of man. There are some tribes of algæ arranged by Harvey according to their colors, and Berkley classifies certain fungi according to the colors of their seeds. We believe there are certain fixed principles for the distribution of colors in the whole system of nature. Red and blue, two primary colors, we believe are never found in contact on the same plant. The plumage of birds and the spots and stripes of animals are according to predetermined order. The different colors in the races of men are according to a wise plan on the part of the Creator. In nature we find also order in number. There are laws of number in astron-

omy, and the laws in the science of chemistry have been reduced to numerical expression. Ten is the typical number of fingers and toes of man, and of the digits of all vertebrate animals. In the mammalia, seven is the number of vertebrae in the neck, whether it be the long neck of a giraffe or the short neck of the elephant. The animal and vegetable kingdoms furnish numerous examples of order in number.

There is a beautiful order in nature with regard to time. The primary and secondary planets are periodical in their revolutions. Day and night succeed each other in order of time. The moon always performs her revolutions around the earth in definite periods of time. Even the mysterious comets are so periodic that the astronomers can definitely calculate the time of their return.

Order in the natural world clearly teaches that it results from supreme intelligence. Nothing less than thought in the cause can account for its manifestations in the effect. Plato, in proving the existence of God, dwells upon the order and beauty of the universe. Cicero, in his *De Natura Deorum*, dwells upon



the order, as well as the adaptation, of everything in the natural world, to prove the existence of the Supreme Being.

In nature we not only find everything according to a plan, but the objects in one epoch appear to be a prediction of those to appear in a later epoch. Embryology teaches that there is systematic progression in the formation of the young and all animals. In one of the Psalms we have this pointed language: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Geology well illustrates the principle under consideration. Everything is formed after a type, and one age seems to be prophetic of a coming one. Lower animals anticipate higher, and the higher seems to be a perfect fulfillment

of the prediction found in the lower. Not that one is derived from the other, but there appears to be a typical relationship between the different ages. One plant does not produce another plant, nor does one species of animal produce another species; but the different ages stand in the relationship to one another very much as that of type stands to antitype. Man appears to be the end of a progression commenced at the beginning of creation.

As we find such a beautiful typical system in nature, the student naturally expects to find something of the same character in a direct revelation of God's will. And as the typical system in nature appears to have a perfect adaptation to the human mind, we find a like adaptation in the typical systems of the Bible.

The Old Testament contains a wonderful system of typology. As a chapter in the future will be especially devoted to this subject, I will not dwell long on it at present. The extravagance of some writers has greatly injured the study of Biblical typology, and caused many to look upon it all as fanciful. They have departed largely from the scriptural use of the term, and

have become visionaries. The word type, as used in the Bible, denotes pattern, or example, and these beautiful patterns point to something more perfect in the future. There are persons and events of one age made to anticipate and represent those of a coming age. The past is made an example for the present. (I. Cor. x. 11). Paul makes the judgments of God, which came upon the children of Israel in the wilderness, examples for the Corinthians and for all other Christians.

There are types under the Christian system as well as under the Jewish. (Rom. vi. 17; Phil. iii. 17; I. Thess. i. 7). While a type prefigures the future, it must be remembered that it is also a model, and shows how God has worked after a plan in all ages, and expects man to follow the examples presented him by the infinite Creator. Lord Bacon recognized the importance of types, and said: "As hieroglyphics preceded letters, so parables are older than arguments." The life and work of Christ upon earth continues in the work of the Church. Christ is yet among the candlesticks, and his life and commands are reproduced in the redeemed. While

the Old Testament is the great book of types, typology does not altogether disappear in the New. All Christians are formed after a definite model, and the ordinances of the Church point to the past and the future. The wisdom of God is clearly shown in the typology of both nature and revelation.

#### SECTION II.—ADAPTATION IN NATURE.

We have spoken of order in the natural world, which can not be the result of chance, but it clearly teaches that the various types in nature were prearranged by an intelligent being. We can not account for the types in the Bible without admitting that their author understood the nature and character of the antitypes. Neither can we understand the patterns in nature without having to admit that their author understood their adaptation in the natural world. Such an author can be nothing less than an intelligent being. The God of the Bible and the God of Nature then correspond ; and the two great volumes which he has created are in harmony, and are the result of the same intelligent mind.

If order is Heaven's first law, then adaptation is certainly the second. On these two laws is founded the whole system of true science. Let these two laws be thrown as mites into the treasury of the Lord, and eternal wisdom will look on and commend the act. There is no department of science from which the truth of these laws can not be established. The ideas of order and adaptation are intuitions of the human mind, and, while they were chronologically developed by nature, they logically existed in the mind before this development.

When we take into consideration the fact that inertia is a universal property of matter, and that there could be no motion in the universe so far as matter itself is concerned, we find overwhelming proof of the existence of intelligence in the material forces of nature. There must be intellectual superintendence in order to their beneficial action, for these powers are all blind in themselves. Heat, light and electricity are most powerful instruments for good in the world, but in the hands of an evil being they become the most potent means of evil. They may be benevolent towards living beings, or

they may spread misery and ruin. It depends altogether upon the way in which they are guided. There is obviously a necessity of a guiding mind to cause these forces to act in harmony, and to result in wise and benevolent action.

The ancient atheists ascribed the formation of this universe to chance; modern materialists claim that there is no such thing as chance; that all things proceed from a chain of material causes. Neither of these positions is correct. There is no such thing as chance in the sense that an event can happen without a cause; but it is certain that many events happen that can not be accounted for on the supposition that there is no cause above material causes. When we see wood, glass, lime and stone combined in a house, or when we find wheels, pulleys and cylinders conjoined to produce a machine, we know that these things are not the result of chance, but of arrangements made by intelligence to secure a contemplated end. The house in which we live is more wonderful than any house which has been produced by human ingenuity. How account for the combinations in



this marvelous superstructure without admitting the pre-existence of the supreme Architect? The plants and animals of this world have proceeded from progenitors created thousands of years ago, and so constituted as to produce offspring after their kind. To argue from this succession that they were not designed, is to make their beauty and perfection an evidence that they did not proceed from an intelligent cause, when in reality they prove just the opposite.

We find the mineral kingdom perfectly adapted to the vegetable and animal kingdoms. This thought was forcibly impressed upon my mind in hearing lecture the celebrated Guyot, and reading his work, entitled, "The Earth and Man." In our present state of knowledge, we find more than sixty substances uncompounded. Each of these, of course, has its own property, but the system of nature is sustained by the joint action of them all. The absence of one of them would, doubtless, cause confusion in the whole kingdom of nature. Of all these substances we find oxygen most widely distributed, because it is most essential

to vegetable and animal life. Hydrogen, the other element of water, and carbon, the principal source of light and heat, are also widely distributed. Indeed, beautiful is that system of adaptation by which animals appropriate oxygen, and throw off carbonic acid for the use of plants, while plants do just the opposite, and set free oxygen for the use of animals. This argument might be extended into a volume, but we will not press it further now than to simply call attention to the wonderful adaptation of this earth to the abode of vegetable and animal life. A careful study of physical geography will cause any thoughtful student to marvel at the wisdom shown by the Creator of this world. It was not blind force, but an intelligent mind, that placed the greatest quantity of water and the highest mountains in the southern hemisphere. If the opposite had been done, the earth would be entirely destitute of living beings.

There is no want of adaptation in the vegetable kingdom. We find it from the time the plant springs from the seed to the time it produces seed itself. All of its organs conform to

special types, and all of its parts are adapted to the welfare of the whole. Mathematical law is found in the vegetable as well as in the mineral and animal kingdoms, and this points back to the great Law-giver of the universe. Materialistic and atheistic hypotheses can not account for the mysteries of life upon this earth, and even infidel scientists are disposed to abandon the doctrine of spontaneous generation as an exploded hypothesis.

By spontaneous generation is meant the formation of living creatures directly from dead matter, without the intervention of living organisms. This theory is substantially an old one, for the ancients supposed that frogs and other small reptiles which are found in stagnant marshes and slimy pools were produced from the slime and mud in which they lived. The people clung to this position until the science of zoology compelled them to abandon it. It would have been a wonderful prop to materialistic evolution had not modern science knocked it down. Prof. Tyndall, by a number of careful experiments, has shown the hypothesis to be entirely untenable. It was believed for several thousand years that

maggots found in decaying meat were produced spontaneously. It was finally discovered that meat protected from flies would never have any maggots. The spontaneous generation of the horsehair snake is a relic of the old superstition. The microscope has revealed new worlds of infinitesimal beings which were supposed to be spontaneous in origin; but science has demonstrated the fact that all of them have parentage.

We may lay down this as a scientific axiom: no living organism ever originated without some previously existing living being. Whence came the first germ of life? The only rational answer is that it came from God, the great fountain of life and being. The greatest manifestation of the infinite wisdom and power of the Creator is to be found in the marvelous universe of life. A drop of water has been found peopled with animated forms; and a speck of green scum from a stagnant pool presents a museum of living wonders. The testimony of nature is that the marvels of life belong to the First Great Cause. In that Great Cause there is wisdom, power and goodness, for the effect necessarily implies this. Jehovah is the Father of us all.

We find adaptation from the lowest form of life up to the highest. The radiates are exactly adapted to their sphere of life. They are protected from injury, appropriate their food, and reproduce after their kind. Prof. Huxley has reduced to the same type some of the most complex forms of radiates, and has shown that a general law regulates them all. Even the number of radii is also subject to law. The number five prevails in both the sea-star and the sea-urchin, which caused Thomas Browne to declare that nature delighteth in five points among sea-stars. The molluscs are all framed after the same model, and we find in this great division of the animal kingdom adaptation which implies previous arrangement by intelligence. A marvelous harmony and wonderful adaptation is found in the study of articulates. The lobster and crawfish are so developed as to fit them for progression through the water. The industry and instinct of insects has been an interesting study in all ages. Who can fail to admire the activity of the bee, the division of labor and persevering toil of the ant, and the beautiful butterfly which sips nectar from the flowers?

The transformation of insects has always been a marvel to the student, and it is used as an illustration of future development on the part of man. The future state is no more marvelous than the mysteries of the present. Look at the repulsive caterpillar, then the sleeping chrysalis, and then behold the gorgeous butterfly bathing its wings in the pure air of heaven. If a repulsive worm can become a beautiful butterfly, there can be no reason why man may not become the brightest messenger of the eternal world. The vertebrates were the most advanced in animal progress, and anticipated the advent of man. While we find perfect order in the make up of vertebrates, the modifications in the structure of different animals shows wonderful adaptation on the part of the Creator for the benefit of the individual. The comparative study of the teeth of different animals shows an adaptation that ought to be a cure for atheism.

We find evidence of the existence of a first great and intelligent Cause in the existence of life upon this earth; and when we take up the study of geology, we find that the same Cause was at work in the various transformations that



this earth has undergone. There can be no doubt that during the geological ages the various animals and plants were adapted to one another, and to the condition of the earth at the time. And at the same time there was preparation going on for the introduction of a higher being upon the earth. Prof. Agassiz taught in the halls of Harvard that there was a manifest progress in the succession of living beings on the surface of the earth. In this progress is found an increasing similarity to the living fauna and among vertebrates an increasing likeness to man. They do not, however, appear to be connected in the relationship of parental descent. The paleozoic fishes were not the ancestors of the monsters of the reptilian age, nor did man descend from the giant mammals of the tertiary age. The different ages are connected by a higher and less material chain, and this can only be understood by a careful study of the Final Cause of the universe itself. Man was the end to which all life tended from its first dawn upon the earth.

Man is an epitome of the universe, and mind is really the man proper. The study of mind,

then, is the study of the universe. It is mind that looks out through the senses, and studies the world without; it is mind that makes the past reappear, and imagines the absent as if present; it is mind that analyses nature, discovers resemblances, and systematizes everything; it is mind that reasons from effect to cause, argues from the known to the unknown, and discovers new planets even before the telescope detects them. Mind is certainly the crowning object of creation. There seems to be in the very constitution of the human mind a preparation for the study and recognition of the various substances in the system of nature.

Special adaptation in this universe addresses itself to every human being, and it is suited to every human being capable of rational thought. No difference what may be a man's occupation, he can study adaptation. Almost every instrument used by man has something resembling it in nature, or rather, something in nature that it resembles; so man is only an imitator of the Being in whose image he was made.

## CHAPTER III.

### MAN'S PLACE IN THE SYSTEM OF NATURE.

Everything preceding man appears to be a prophecy of his appearance upon the earth. That he has a close relationship to the animal below him, no one will for a moment question. That he also has elements in his nature relating him to a world above him, is just as evident. He occupies the hiatus which would otherwise have been unoccupied between the natural and spiritual worlds. His nature seems to be made up of the grossness of the one and the refinement of the other.

Some philosophers, looking only at the material side of man, have defined him to be simply an intelligence assisted by organs. They fail to discriminate between man and the brute, for the lower animals are intelligent and are assisted by organs. In his bodily organization man is, of course, an animal, and he is the perfection of animal progress. The student of geology is necessarily convinced that man stands at the

head of animal creation. Any true definition of man must include his relationship to the lower animal, but it must not stop there. While man is an animal, he is much more than an animal. He is an organized, intelligent being, endowed with the powers of abstraction and conscience.

With the appearance of man a new period in geological history began. In the earliest period only dead matter existed; then unconscious life in the plant appeared, and in the process of time intelligent life in the lower animal was introduced. Long ages rolled on before the world was ready for the introduction of man. God, who is a great economist, used pre-existing material in the formation of man's body, and then breathed into it a spiritual nature. He is, therefore, the only being capable of obedience to spiritual law, and subject to degradation in case of violation of the same.

Both nature and revelation clearly teach that God created man. It is a perfect absurdity to suppose that matter in itself could evolve intelligence. Men may differ as to God's method of creating. Some may think that it was by a

process called evolution, and others by direct creation; but the fact that a superior intelligence placed man in this world is to the thoughtful a necessary deduction of reason. The word create itself does not always mean the absolute origination of the material used. The Bible does not tell us the length of time it took to create the body of man, and does not, therefore, contradict any true doctrine of evolution that might be established. The materialistic tendencies of the doctrine of evolution, as taught at the present time, are, however, very reprehensible.

We urge the following objections to the modern hypothesis of the evolution of man from the lower animal: (1) The theorists themselves admit that the records in geological history do not support the hypothesis that one species has been transmuted into another. The chain of continuity has been broken, and strange forms suddenly introduced without any intimations of their appearance. (2) Instinct in the lower animal does not appear to be the result of cultivation, but a direct gift from God. All persons know something of this wonderful gift on the part of the busy bee, but it is only the

working bee that is a builder and a honey maker. It does not inherit this instinct from its parents, for neither the drone nor the queen bee works, and the working bee has no posterity. Mr. Darwin himself was never able to overcome this difficulty. (3) All vegetable or animal life requires a seed or germ to start the process of development. It is not conceivable that material substances, even when assisted by electricity, can produce an egg or a seed. All vegetable and animal life, therefore, require a power outside of material substances to account for their wonderful phenomena. (4) If man is a development from the highest type of the animal creation, what has become of the intermediate link between man and the brute? Science can give no account of any trace of such a link. It can not be found among either the living or the dead. The development hypothesis can not rid itself of the miraculous, for if such a development ever did exist, it required a miracle to stop it. Science can not properly separate itself from the supernatural. (5) The most helpless in infancy of all animal creation is man. In his struggle for existence with other animals he would be placed



at a great disadvantage. It would have required a miracle to preserve the life of the first infant in case the evolution theory is correct. The mind of man was necessary before the body of beast could be given up; and if the mind of man was given at the time the body of beast was given up, then there was a new creation.

(6) The evolution theory can not account for the intellectual and moral powers of man. It was the mind of Newton that discovered some of the grandest principles of modern scientific advancement. That mind which has changed the face of material creation could not have been simply the product of material forces. The mind of Bramante, which conceived St. Peter's long before the grand building was erected, was itself causative, and not confined simply to material causation. Man is conscious of his own freedom and of a law of right, and can not be the result of helpless material forces. (7) The philosophy of history clearly teaches that civilization was learned from without, and that no really barbarous nation has ever been able to initiate civilization. All tradition seems to point back to the fact that primeval man had a knowl-

edge of a Supreme Being. It is a fact that barbarous nations believe that there was a time when they were more highly civilized. Evolution alone can not account for these facts. As races, men may so degenerate as to die out, but man never reverts to any type of monkey. Domestic animals may become wild, for the wild state is natural to the brute. The civilized state is natural to man, and when he forsakes it he dies out, if not redeemed by some external influence.

Man was created in the image of God. This is not a personification of some object or force of nature, but the God of the first chapter of Genesis. Between the attributes of Jehovah and those of man there is a great difference, and this makes it possible that man could have been formed in the image of God. Modern infidels claim that man created God, but nature and revelation teach that God created man. The Creator of man, as described in the beginning of the Old Testament, is worthy of man's Redeemer as found in the New Testament. The unity of the Bible is shown in the manifestations of God's love to man.

Herbert Spencer positively affirms the existence of a power distinct from matter, and calls this the Unknowable. It seems, however, that Mr. Spencer knows enough about this power to know that it is unknown. Prof. Fiske, the ablest of Mr. Spencer's disciples in this country, claims that his master means by unknowable about the same that Moses meant when he says of God that we are unable to find him out. Mr. Fiske fully agrees with Matthew Arnold that this power is above ourselves and makes for righteousness. The following language of Mr. Spencer shows that he has been feeling after God, even if he has never found him: "Amid all mysteries, there remains the one absolute certainty—we are ever in the presence of the infinite and eternal energy, from whom all things proceed." Man was made in the image of God in intellect. He has ability to fully recognize his own personality, and know definitely his identity. He commences with certainty, and his own nature contradicts any theory of absolute agnosticism. The Agnostic might be asked how he knows that he does not know, for when he makes an affirmation he

contradicts his own theory. There are things that we can positively know, for God did not create the senses and reason to deceive us. Man can reason from cause to effect, which enables him to subdue nature, and advance civilization. We can even know something of things invisible, and through nature and revelation we are enabled to know God, whom to know aright is life eternal. Pope thus speaks of the wonderful powers of man :

“ See him from nature rising slow to art !  
To copy instinct then was reason’s part :  
Thus, then, to man the voice of Nature spake—  
So, from the creatures thy instructions take :  
Learn from the birds what food the thickets yield ;  
Learn from the beast the physics of the field ;  
Thy arts of building from the bee receive ;  
Learn from the mole to plough, the worm to weave ;  
Learn of the little nautilus to sail,  
Spread the thin oar, and catch the driving gale.”

Man was made in the image of God in his sensibilities. Almost inseparably connected with the exercise of intellect is feeling. Buddhists and Pantheists may conceive of what they call God without feeling, but nature and revelation teach us nothing about such a God. The God of nature and revelation is a God of feeling,

and man was made in his image. Every effect must have an adequate cause, and the sensibilities of man can not be accounted for upon any other hypothesis than that the God who created man is a God of feeling. Man is in the image of God in knowledge, for in some things he is able to know as God knows; so in feeling he is in God's image, for he is able to feel some things as God feels. God loves man, and has given many manifestations of this love; so we are taught to love him, because he first loved us. So long as man retains capacity to love God, he has not entirely lost the image in which he was created.

Man was also created in the image of God in his freedom of will. Dr. Carpenter makes free will power in man the distinguishing characteristic between him and the lower animal. Man is conscious of having a personal free will, which can act as a cause. In freedom and causative power man is, then, in God's image. Man is, therefore, held responsible for his conduct. Society never attributes right or wrong to a beast, but man is the subject of moral obligation. Man may deny his freedom, but society

treats him as free. Suppose that a murderer, who has been condemned to death, declares upon the gallows that his will was not free, and he could not help it. He might enlist some sympathy, but it would not be of any benefit to his neck. Man was made in God's image, and is free because his Maker is free. As God's vicerent in this world, man himself can originate causes. He is held strictly responsible for the effects of the causes he originates. From what we have written, it is evident that man was created in the image of God as himself a creator, and was intended to have dominion in this world. Shakespeare thus speaks of him: "What a piece of work is man! How noble in reason, how infinite in faculties! In action, how like an angel; in apprehension, how like a god!"

Disobedience to God has brought much misery upon man, and man has greatly defaced the image in which he was created. He has become a sinner. "He that sinneth against me, wrongeth his own soul," is the language of the wise man (Prov. viii. 36). Worcester thus defines sin: "Any action, word, desire, purpose, or



omission contrary to the law of God ; a violation of the divine law, or a voluntary failure to comply with it." The idea of omission is included as well as that of commission. The word sin is from the Greek *sinein*, to injure. It may be allied to the Anglo-Saxon *sundrian*, to separate. The oldest German definition of sin is any transgression of the law. The Bible defines sin as the transgression of the law (I. John iii. 4).

In his failure to eat of the fruit of the tree of life, and in eating of the fruit of the tree of knowledge of good and evil, Adam was guilty of the sin of omission and of commission. Sin preceded death ; and death was the result of sin, at least so far as man was concerned.

As a substantive, sin is sometimes spoken of as a power, a principle, or an evil. While a tendency, or propensity to evil may be transmitted, sin itself can not be. God never permits a person, not idiotic, to be born into this world, who has not the power to do right. Take from a man the power to do right without his own act, and you immediately release him from all responsibility.

It is said that sin has placed man in a sub-natural state. That is true, when we compare the present with man's condition before the fall; but the present state is now known as the natural. In the fall, man did not altogether lose the divine image, but it was greatly defaced. As before stated, man stands between the natural and spiritual worlds. He may go up, or he may go down; so Pascal is correct in calling him the glory and scandal of the universe. While this looks contradictory, it is nevertheless true. Some men are the glory, and others are the scandal of the universe. The inspired bard of Israel in one sentence contemplates man as poor and depressed, and in the next as exalted and almost angelic (Ps. viii. 4, 5). These apparently contradictory statements make up the true view of human nature. In even good men, we find contradictory elements. The poet says:

"Explain it as you will,  
Woman is a contradiction still."

This statement is just as true of man as it is of woman. With all his defects, man has been made only a little lower than the angels, and has been crowned with glory and honor. There

is a treasure in human nature with which only a few are fully acquainted. The doctrine of pessimism has been a curse to the human race.

The man that sins, ruins his own soul. That he injures society, no one will for a moment question. The moral leper spreads misery through the world; he inflicts injury upon the vital part of society; and frequently the innocent are destroyed through his hellish passion. Sometimes society has to take the life of a man for its own protection. This country evidently requires such rigid law, even for the protection of its chief magistrate. However great may be the injury done by the transgressor to society, the greatest injury is done to his own soul. He destroys body, soul and spirit. Sin, like the leprosy, will manifest itself even in the face of man.

The reason of man is wronged by sin. In some cases it absolutely destroys reason. This is frequently true of the inebriate. The sinner prostrates reason by its employment in his evil designs. Sin is insanity, for it makes man an irrational creature and a fool. He will give up heaven for earth, when, in the true sense, he

might enjoy both. A pure mind can enjoy much more in this world than can an impure one. Sin is, therefore, very unreasonable.

Sin greatly wrongs the conscience. Conscience is as much a part of man's nature as is reason. When a man sins, conscience enters its protest. A great student of human nature has said: "Conscience makes cowards of us all." In sickness a sinner is a very great coward. I knew a certain blasphemer who did nothing but pray while he was sick, and nothing but curse when he got well. The transgressor knows that his course is wrong, and he does not want his child to follow his example.

Sin is ruinous to the affections. It destroys the parental, the filial and the conjugal. In fact, all the most sacred attachments of earth are severed by its malignant touch. The will-power of man is also ruined by sin. Every sin weakens the will-power of him that commits it. When man's will-power is gone, then all is lost. It is an absolute truth that he who sins wrongs his own soul.

While man is much higher than any other animal, he is the only one in which the tend-

ency to development takes a wrong direction. As a result of this, we find a large number of men among all nations who are a prey to habits that are monstrous and unnatural; and such that no analogy to them can be found among the lower animals. These practices violate the harmony of nature, and are frequently fatal to a tribe or nation of men.

Some nations which reached a high civilization have been ruined by this tendency to deterioration. The great empires of antiquity might be used as illustrations of this fact. The idea of civilization does not always comprehend the idea of virtue, for some nations, which have been considered highly civilized, have tolerated, and even praised, the most vicious and corrupt practices. The Greeks reached the highest intellectual culture to which humanity has thus far attained; but in virtue they were far below some uncivilized nations. The fact that the word barbarian is not now used in the sense that it was used by the ancients, is misleading to many students. The Greeks applied this term to all nations except their own, and it has no reference whatever

to the culture or civilization of those nations. Paul called all those nations Barbarians which spoke languages unknown to Christians. He applied this term to the natives of the island of Malta, and in the same connection speaks of their kindness and hospitality. The Esquimo are wholly uncivilized, but are not savage in the sense in which that term is generally used.

It is claimed by some theorists that the state of primeval man was that of savage—even below that of the lowest savage of the present age. We read that the first man was endowed with the power of speech, and had ability to name the lower animals. He may not have been intellectually eminent, but he was morally innocent. That he did not practice savage customs is evident from the following reasons: (1) Cannibalism and infanticide are the most common practices of savage life. It is very evident that primeval man was not guilty of either, or he would not now have any race. (2) Savage races are very cruel to their women. Even the lower animal is not cruel to the female, and it is not at all probable that primeval man was cruel to his



mate. These savage customs to which we have alluded, and which could not have been primeval, seem to indicate that other savage habits and customs have taken their origin in a tendency to degradation on the part of man. For example, primeval man practiced monogamy, and polygamy originated in a tendency to develop backwards. It is a creation on the part of man, and out of harmony with God's law of marriage given at the beginning.

According to Mr. Darwin, the natives of Tierra del Fuego are among the most degraded of all races. They are cannibals, and eat their old women before they do their dogs, on the principle that the dogs can catch other game. Of one of these savages who was taken to England in the Beagle, Mr. Darwin says that his intellect was good. It is very evident that the wretched condition of this people is the result of the law of deterioration. They were doubtless driven there by a more powerful race, and deprived of all the means of progress.

Nations have reached a high state of civilization, and then so deteriorated that more powerful nations have driven them to localities where

their surroundings forced them into the savage state. Had it not been for the Church of the the middle ages it is difficult to tell what would have been the result of the overthrow of the Roman Empire by the northern barbarians. There is abundant evidence of an early civilization in America, but savage war made it the dark and bloody land. In the early explorations of America highly civilized tribes were found, and in a few years they were exterminated.

The religious practices of savage nations can be accounted for on the same principle of deterioration. This law contradicts the position of Mr. Comte, that fetishism came first, then polytheism, then monotheism, and last of all comtism, or the religion of humanity. Prof. Max Müller has thoroughly exposed this in his Hibbert Lectures, and has shown the true origin of the word *fetish*. It grew out of a superstition in the Roman Church in attaching religious value to crosses and images. These were called by the worshippers "feiticus." When the Portuguese sailors saw the negroes on the west coast of Africa attaching similar value to like objects,

they called them fetish worshipers. A French philosopher of the Voltaire school extended the meaning of this word to about its present use. A careful student of the science of religion can not well reach any other conclusion than that primeval man was a monotheist, and that polytheism, with all its kindred evils, has resulted from that tendency to deterioration which has been so fearfully visible in the history of mankind.

No student of human nature can deny the fact that man is so constituted that he will worship. He is naturally a religious being, and will worship something. It is also a fact that he becomes assimilated to the moral character of the object worshiped. These facts make it absolutely certain that no idolatrous nation can extricate itself from idolatry. There is no hope for the elevation of savage nations except by presenting to them ideals from without. The view of human nature which we have taken makes it very certain that the progress of humanity has resulted from God's revelation to man. When all races of men fully accept that religion which teaches the fatherhood of

God and the universal brotherhood of man, then true culture will result in the perfection of humanity.

## CHAPTER IV.

### NATURE AND THEISM.

In the study of theism, nature and revelation should never be separated. God revealed himself to man at the beginning, and nature fully demonstrates the truth of this revelation. The Bible also recognizes the importance of this natural evidence, and appeals to the shining heavens for a declaration of the glory of God.

Paul states: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. i. 20).

In the study of the following arguments in favor of theism, we wish the reader to strictly connect them all in his own mind. While we would not be willing to rely entirely upon any one argument; taking them as a whole, we do not see how any candid mind can resist the evidence.

## THE ONTOLOGICAL PROOF.

The word ontology is from the Greek *ὄντα*, which denotes the things that exist. The ontological method investigates the reality and nature of being as such. It is metaphysical in the sense that it investigates the very essence of things and the validity of knowledge. As a theistic proof, the term ontological is almost identical with the proof called *a priori*, which commences with intuitive ideas, and proceeds upon the principles of induction. It insists that something real has existed from eternity. The universe was preceded by something uncaused, self-active, and independent. Back of being, as we find it in this universe, there must be *necessary being*.

The idea of God seems peculiar to man, and has existed in every stage of his development. There must be some reality to correspond to this idea, or else man's instincts, conscience and reason are deceptive. We can not for a moment grant that man's faculties deceive him, for this would undermine all knowledge. We do not insist that every idea in man's mind has a real-



ity, but that such general conception as that of God must have its counterpart, if man's faculties are not deceptive. The theistic conception is reflected upon the very face of humanity, as the clouds and sky are reflected upon the bosom of the placid waters.

Man has a distinct and definite idea of God. He can separate it from all others, and when he thinks about it he feels that there is reality corresponding to this thought. His conception may not be perfect, but he feels that it corresponds to reality so far as it does go. The infinite and eternal are just as clear in thought as is the conception that a man forms of an hour or a circle.

We do not claim that the existence of God is strictly intuitive; for if it was, there would be no necessity for arguments. The divine existence is quite evident, but it is not self-evident. I can imagine the non-existence of God, but I can not imagine the non-existence of space or time. In the progress of philosophy, the reality of space and time is becoming more and more recognized. Sir Isaac Newton claims that space and time are attributes of God. If they are

attributes, they necessarily inhere in a substance. The substance must then exist, for space and time of necessity exist.

The ontological evidence was convincing to some of the great thinkers of the world. Descartes, Leibnitz, Bishop Butler, Cousin and others employed it with great force. While we would not be satisfied with it taken alone, in connection with the other proofs it is certainly very valuable. It fully establishes the following facts: (1) That existence is a necessary element in the idea of God. (2) That the infinite is required as a correlate of the finite. (3) That man is necessarily a dependent being. There can not be a dependent being without an independent one. Man is a dependent being. Therefore God is an independent one.

#### THE COSMOLOGICAL PROOF.

The word cosmological is derived from the Greek *κόσμος*, the world, and *λόγος*, discourse, and it means a discourse about the world. It is that science which treats of the world as contingent, finite and dependent. It does not deal with purpose or design in nature, but simply

with the phenomena of the universe as originated and dependent being. It is sometimes called the argument *a posteriori*, as the ontological proof is called the argument *a priori*.

This is the argument from cause to effect, and doubtless the most ancient of all philosophical arguments to prove the existence of God. The universe taken as a whole is an effect. Prof. Huxley says: "Astronomy leads us to contemplate phenomena, the very nature of which demonstrates that they must have had a beginning, and that they must have an end." There can not be an effect without an adequate cause. This universe is an effect. Therefore back of it there is an adequate cause for its existence.

A cause is that which produces a certain effect. It is not that which precedes an event, but that which produces it. It is the connection between action and its result. It is necessary to be specific just here, for efforts have been made to destroy the force of this argument. It has been claimed that it only denotes an order of succession, and no efficiency to bring about the result at all involved. We can show, how-

ever, that the necessary idea of cause includes the power to bring about a certain result.

The proposition that every event must have a cause rests upon a self-evident and necessary judgment of the human mind. It is not simply evident, but it is self-evident. It is one of those primary truths which shines in its own light, and with absolute authority. Every man obtains the idea of cause from his own consciousness and experience. He knows that he himself is the cause of thought, volition, and action. He also observes causes in the outer world, and necessarily obtains the idea of causation. It is absolutely impossible to conceive of anything as having a beginning without a cause. *Ex nihilo nihil fit*. Whatever begins to be is an effect, and it must have back of it a cause sufficient to produce it. The skeptic had as well try to lift himself to the moon by his boot straps as to abolish the law of causation.

This universe is finite and dependent, and can not have the ultimate cause of its existence in itself. Everything, so far as we are able to understand it, is dependent upon something else, and we are compelled to seek outside of

the universe the primary cause of the whole system of nature. When Voltaire was asked to become an atheist, he replied: "The universe embarrasses me; I can not see how a watch can exist without a maker." If a man were exploring Central Africa, and find a deck of cards, he would be certain that another man had been there. It would not be necessary to see the man, but the work of the man would be sufficient. If he were to find a fine painting, he would necessarily conclude that the painter was sufficiently intelligent to account for the marks of intelligence found in the production. We may safely present the following syllogism: Marks of intelligence, wherever found, are the ultimate products of mind. This universe shows many marks of intelligence. Therefore, this universe has mind for its ultimate cause.

No other substances are known to man except matter and mind. There is nothing better established by science than the fact that inertia is a universal property of matter. Matter at rest can not move itself, nor can it stop itself when once in motion. What, then, gave the universe motion? The only reply that can be

given to this is the fact that mind first set the universe moving.

Man, the highest intelligence in this world, had a beginning. J. S. Mill, the great logician, declared that the laws of nature could not account for their own origin. Much less can they account for the origin of mind. There are three beginnings for which we have to find the true and efficient cause: (1) The beginning of matter; (2) the beginning of life; (3) the beginning of mind. It is very evident that the first two beginnings required an intelligent cause; and it is very evident that the third beginning never could have been without an intelligent cause as creator. The scientific evidence is conclusive that the race of man had a beginning.

Man as an effect is a dependent being. He is also an intelligent being, and has a free will. His will is sufficiently free to make him the cause of many effects. Man as an effect becomes also a cause. There is also personality and unity in man as an effect, and these imply personality and unity in the primary cause of man's existence. We thus reach the following



syllogism: Personality, unity, intelligence and free-will in an effect imply personality, unity, intelligence and free-will in the primary cause. Man as an effect possesses personality, unity, intelligence and free-will. Therefore, the ultimate cause of man's existence is a personality possessing unity, free-will and intelligence.

#### THE TELEOLOGICAL PROOF.

The word teleology is derived from the Greek *τέλειος*, the end, and *λόγος*, a discourse; and it is the science which treats of order, purpose and adaptation of means to ends in nature. It is sometimes called the argument from *design*; and it reasons from the evidence of intelligent design in nature back to an intelligent designer at the beginning.

The early Greek philosophers observed marks of order, plan and purpose in nature, and argued that the author of nature must be an intelligent being. Socrates impressed upon the minds of his students the fact that the whole universe bore evidence of adaptation and design; that man himself must be the masterpiece of a great artificer; and that the universe was not the

result of chance, but of intelligence. Cicero, the great orator, was powerfully impressed with these facts, and beautifully illustrated them in his work called *De Natura Deorum*.

We mean, then, by final cause or design the predetermined arrangement of the forces of nature to accomplish certain ends. The end to be accomplished was in the mind of the maker long before it became objective. Angelo had the plan of the world-renowned statue of Moses in his mind before it became objective in the massive marble. Any student who looks upon this wonderful work of art can not otherwise than reason from such marvelous *design* back to an intelligent designer. The human mind is so constituted that it must study man in his works; and it is equally natural for it to study God in his works. The universe certainly has impressed upon it the finger-prints of the Almighty, and bears upon its face the marks of *design*.

In the adaptation of the world for the abode of man we find many marks of design. The atmosphere and the lungs are exactly suited to each other. Any change whatever in the quan-

tity of either oxygen or nitrogen would be disastrous to all air-breathing animals. The fish live in water, and have gills exactly suited to the composition of water. If these things had been simply the result of chance, man might have been placed in the sea, and fish upon the land.

If in imagination you go back to the carboniferous age, you are unable to see any design in the great forest that covered the face of the earth. It is not, however, difficult now to see design in it, when we, in the midst of a cold winter, enjoy the heat of a bright coal fire. Back of the carboniferous age a benevolent Designer was making provision for the welfare of that wonderful being whom he intended to place upon the earth.

In the distribution of land and water, plants and animals, we find many marks of design. If the highest mountains were in the northern hemisphere, and the greatest oceans in the north, the earth would be entirely unsuited to all living beings. So we find the Alps, Andes, and all other high mountains, exactly at the right place, and the water is so distributed upon the globe as to advance the welfare of man. The

distribution of plants and animals is also significant. Of what use would the reindeer be in the torrid zone, or the camel in the frigid? Without dwelling upon the natures of these animals, it is sufficient to state that they are exactly adapted to that portion of the world where they are placed. The camel is called the ship of the desert, and it is difficult to see how the inhabitants of the hot regions of the world could do without it. Chance might have reversed the natural order, but *intelligent design* has arranged everything for the welfare of that being who was to be made in the image of God. The instinct of animals is sufficient to condemn the doctrine of chance. While I am fully satisfied that scientists do not know much about the instinct of the lower animals, there is enough known to make it evident that instinct has back of it something more than simply the blind forces of nature. While witnessing recently the performance of a grizzly bear, I was fully impressed with the fact that the lower animals are much more intelligent than they are generally thought to be. The instinct of the busy bee in the mathematical arrangement of its comb and

the manufacture of honey shows marks of design which imply an intelligent Designer.

The wonderful mechanism of the human body has been frequently appealed to as showing many marks of design. Man is the choicest product of nature, and the culminating point in the progress of life. No careful student of man can fail to see in him such wonderful design as would necessarily imply an intelligent Designer as the final cause of his existence. The great Newton truly said that the eye is a cure for atheism. If you can see in the telescope sufficient design to imply an intelligent designer, you can certainly see in the human eye sufficient design to imply the same thing. As the end to be accomplished by the telescope was in the mind of the astronomer before the instrument was made, so the end to be accomplished by the eye was in the mind of God before the creation of man.

When you study the mind of man, which becomes itself a designer, you reach the last link in the chain of design, at least so far as this world is concerned. If we deny purposive action on the part of the human mind, we deny

consciousness as a true witness, and thus overthrow the foundation of all knowledge. We have now reached the terminal point of finality, and can safely insist that it necessarily has for its correlate *intentionality*. We feel perfectly safe in presenting the following syllogism: That which exhibits marks of an intelligent design had an intelligent author. The mind of man exhibits marks of an intelligent *design*; therefore, the mind of man had an intelligent author.

It is claimed by some that if the doctrine of evolution can be established, it will destroy the evidence from *design*. I do not see how this doctrine can affect the argument even if it is established. Teleology not only involves foresight in reference to an end, and a determination to accomplish it, but also a superintendency of all the forces by which it is accomplished. Evolution is not a *cause*, but only a *mode*, and consequently can not affect the argument. The argument from *design* has always been a favorite one with scientists, and the leading scientists who believe in evolution claim that the doctrine has added as much to the argument as it



has taken from it. Even Prof. Huxley says: "There is a wider teleology which is not touched by the doctrine of evolution, but is actually based on the fundamental proposition of evolution."

#### THE HISTORICAL PROOF.

This argument is from the belief of mankind, as testified by the facts of history. Recent researches in history and ethnology fully justify the statement that if a belief in God is not innate with man, it is certainly connate. It is true that some missionaries and travelers, who were unwilling to believe that mankind could obtain any knowledge of God except from the Bible, have reported that they found tribes entirely destitute of the theistic idea. But a more careful knowledge of the language and literature of such tribes has shown that the first reports were erroneous. While the idea in some tribes may be crude and grotesque, it does not destroy the fact that mankind universally feel a dependence upon a higher being. If indeed it can be found that there are exceptions to the rule, it does not invalidate the

force of the rule itself. It is universally admitted that man has the organ of tune, yet you will find men who do not sing, or take any interest whatever in music. It is safe to say that humanity has ever felt the need of a Supreme Being.

“ Every human heart is human,  
 And even in savage bosoms  
 There are longings, yearnings, strivings,  
 For the good they comprehend not;  
 And the feeble hands and helpless,  
 Groping blindly in the darkness,  
 Touch God’s right hand in that darkness,  
 And are lifted up and strengthened.”

Comparative philology has been a great support to the historical argument in favor of the Divine Existence. It is said that the Aryan race has always had a tendency to polytheism; yet we find in all the Indo-European languages monotheism clear back of all polytheistic notions. The Sanskrit word for God is *Dyu*; the Greek, *ξέυς*; the Latin, *Jov*; and the German, *Zio*. In the oldest documents of the Aryan race this word is used to denote the highest Deity and the Father of gods and men. This fact to my mind is very significant, and

it shows that the whole Aryan race at one time believed in the Supreme Being.

We may account for the theistic idea among the races of men in the following ways: (1) God at the beginning gave man a revelation of himself. Even J. S. Mill claimed that if there were a God, it was probable that he had revealed himself to man. (2) There is a common tendency among men to retain and transmit the idea when once presented. (3) Man instinctively depends upon a *higher being*.

#### THE PROVIDENTIAL PROOF.

This argument is founded upon the evidence of a moral government among men. As the spirit influences the body, but is to us unseen, so God in his providence governs this world, although he is to us unseen. Any careful student of the world's advancement can not fail to see the providential guidance of God in the progress of humanity. The very things which have appeared as ruinous to a nation have been the means of its rapid advancement. The civil war in America appeared perfectly

disastrous to republican institutions, yet it was really a means of unifying the country, and the United States has made more rapid progress since than ever before. God makes even the wrath of man praise him.

How different is this view of the world from that advocated by pessimism. Schopenhauer, the great prophet of this school, claims that man is befooled by hope, and dances into the arms of death. He looks upon human life and upon man as a failure, and thinks that it would have been better if man had never been born. If all *men* believed this doctrine, it would be an eternal bar to all human progress. Under the benign influence of a faith in the providential government of God, the highest ethical systems of the world have been developed. The reign of atheism in France during the last part of the eighteenth century shows that when a nation becomes thoroughly atheistic it is prepared for a reign of terror. It unchains anarchic forces, and demoralization immediately commences its ruinous work. All persons, then, who believe in the progress of civilization must advocate the theistic idea.

## THE PSYCHOLOGICAL PROOF.

The word psychology is derived from the Greek *ψυχή*, the soul, and *λόγος*, a discourse, and it is the science of the faculties of the human soul as known to consciousness. As the eye implies the existence of light, so the religious instincts of man imply a light from above. The religious nature of man is as real as the physical; and as the physical implies the existence of the material world, so the spiritual implies the existence of the spiritual world. Every man knows the existence of mind by his own consciousness; and while he is not directly conscious of God, he is conscious of the existence of faculties which cause him to reach out for the Infinite. The soul has a conscious dependence upon a higher Being, and feels that this world can not fully satisfy its wants.

Man is so constituted that he needs guidance. The history of the race as well as that of the individual shows that man is not a sufficient guide in himself. He must be placed under law. There can not be law without a law-giver.

Therefore, the Author of man's nature is a Law-giver. But man's nature not only demands law, but it demands moral law, and this implies that man's Creator is a *moral Law-giver*. The faculties of the human mind are such that they demand an intellectual and moral *guide* to secure their complete development. The God of nature and the God of revelation has given a system by which humanity can reach perfection.

#### THE ETHICAL PROOF.

This evidence is based upon the fact that man has a conscience. I do not think that conscience teaches the right, but it is certainly a correct guide in the region of the motives. It is that faculty of the mind by which one perceives and feels the right or wrong in the intention and the choice. The question which now presents itself to us is, Why has man such a guide? We can not discard the intuitive principle of causality; and as we find man with such a guide in his own bosom, we must conclude that its cause is an *intellectual and moral guide*.

Conscience is not only a guide, but it is also a *ruler* and a *judge*. It sits in judgment upon our



actions, and if we are not obedient to its authority it lashes us with the intensest fury. The little word *ought* has made cowards of some of the greatest conquerors of the world. The existence of this *ruler* and *judge* in the constitution of man implies a *Ruler* and *Judge* over the affairs of the universe. We find ourselves amenable to a law which is not the product of our wills, but which is irrevocably imposed upon us, and the violation of which brings upon us the greatest misery. This testifies to the existence of a moral Law-giver who has written man's duty in his inmost nature.

Man's moral nature thus connects him with a moral system, which has been established by the Ultimate Cause of all existence. In the study of self, man finds a purpose not his own, which he knows himself frequently to resist; but it is felt in his nature, and he can not get rid of the idea that he ought to be a good man. The fact that man has a purpose connected with a great moral system makes him think of a *moral purposer* as the Author of his being and that of all other moral beings. We feel that there is a moral government over this world, and that we

are under obligations to it. In the conflicts between good and evil we know that we ought to choose the good and reject the evil ; and whatever the consequences may be, those who follow conscience will always follow what they believe to be right. The eternal *ought* lifts man far above utilitarianism. He feels under obligations to that power, not ourselves, which makes for righteousness.

From the relation of the moral law to the happiness of man, the philosopher Kant presented an argument in favor of the Divine Existence. He claimed that the moral law, viewed as an original and unconditional command, manifested itself within man as a categorical imperative. We are under obligations to the moral idea, and really exist for morality and happiness. To the moral law we are bound with an imperative that admits of no dissent, and to happiness we are bound by certain capacities, desires and adaptations. The moral law compels us to seek the happiness of others as well as our own, and we feel that we are not capable of gaining for ourselves and for others the happiness for which nature has adapted men. We are compelled,

therefore, by an act of the *practical reason*, to assume the existence of a moral Author and Governor of the universe and future state, in order to reconcile and complete those elements which appear in human nature.

A powerful argument for the Divine Existence can be built upon the instincts of conscience. When we study the instincts of the lower animals (for example, those of the bee, ant, and beaver), we find them working through a wonderful agency towards a distant purpose. If we are true to science, we will not fail to find in the instincts of conscience that which causes man to work as if the approval of God was the chief end of life. The instincts of conscience seem, then, to point to God as a person; for we care nothing about pleasing that which is blind and destitute of personality. But we feel our dependence upon God, and are anxious to obey his commandments. We instinctively feel that by doing right we are getting closer and closer to him; and that we can become so much assimilated to his character that we will ultimately see him as he is. This harmonizes with the teaching of the apostle John when he states

that we are now the sons of God, but that when Jesus comes we will be like him and see him as he is (I. John iii. 2).

## CHAPTER V.

### NATURE AND A FUTURE STATE.

All persons who think at all must be interested in the great question of a future state. Life is short, and man can not avoid thinking of his destiny at the consummation of the present state of existence. All light that can be thrown upon this subject is of interest, no difference whence it is derived. I do not design in the present chapter to call attention to the Biblical evidence, but only to the natural evidence in support of the Biblical doctrine of a future state

### THE VISIBLE UNIVERSE.

It is now a well established fact in science that the visible universe had a beginning. If it be all that there is, then clearly the law of continuity, of which scientists have so much to say, has been broken. If, however, the visible universe be only a small portion of the dominions of the infinite, then the invisible universe

may account for the existence of the visible, and the law of continuity be preserved.

Science not only teaches the origin of the visible universe from the invisible, but it also teaches that this visible universe will come to an end.

“All worldly shapes shall melt in gloom,  
The sun himself must die,  
Before this mortal shall assume  
His immortality.”—CAMPBELL.

There is going on in the visible universe a constant dissipation of energy, and the time must come when it will be exhausted. Man may remain in the material universe a long time, but the great catastrophe must ultimately come. Our system is rapidly expending its very life and energy, and even the great sun himself is growing cold. This is true of the entire visible universe; and if man is destined anywhere to find an eternal home, it must be in the invisible universe.

The facts before us lead us to conclude that the visible universe is connected to the invisible by bonds of energy, and that the invisible is capable of receiving this energy and transforming it. Man is, therefore, by certain organs



connected to the invisible universe, and the present state is only preparatory to an eternal state. Without this conclusion, we not only violate the law of continuity, but we charge the Creator with consummate folly in bringing into existence an order of being without purpose, and forever sinking it into the shades of annihilation. But such can not be the case, for the order and adaptation in the visible universe forbid it. Man will continue to live amid the war of elements, the wreck of matter, and the crush of worlds.

“Eternal process moving on  
From state to state the spirit walks,  
And these are but the shatter'd stalks,  
Or ruin'd chrysalis of one.”—TENNYSON.

#### THE CONSERVATION OF ENERGY.

It is now the position of the greatest scientific thinkers that there is something besides matter in the universe that has objective reality. Light, heat, magnetism, and in fact all the forces of nature have objective existence as well as the material or stuff of the universe. We believe in the objective reality of matter, because it is an experimental truth that it can

neither be increased nor diminished in quantity. For this reason Stewart and Tait, in their work on *The Unseen Universe*, use the expression, "conservation of matter."

As we must admit the objective reality of matter, we are also forced to admit the reality of whatever else may also in the same sense be conserved. It is an experimental fact that the law of conservation can also be applied to the forces of nature, and we must then conclude that the forces of nature have objective reality. Scientists are fond of using the terms matter and energy, and in them comprehend everything. Matter is inert, and it must then depend upon energy for all of its movements. That which causes its movements can not, then, be less real than the matter moved.

We are now at liberty to apply this law of the conservation of *energy* to the mind itself, and insist upon its existence as a reality in the *unseen universe*. The mind of man comes in contact with the material universe to an extent that the organ of memory treasures up the facts. When the visible universe has become defunct, and its energy has passed into the unseen, the

unseen universe will be full of energy; and the spirit of man will be full of energy, and free to exercise its functions, retaining its hold upon the past through the faculty of memory, and continuing its existence as a conscious entity.

“Vital spark of heavenly flame,  
Quit, oh, quit this mortal frame!  
Trembling, hoping, ling’ring, flying!  
Oh, the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
And let me languish into life!

“Hark! they whisper—angels say,  
‘Sister spirit, come away!’  
What is this absorbs me quite,  
Steals my senses, shuts my sight;  
Drowns my spirits, draws my breath?  
Tell me, my soul, can this be death?

“The world recedes; it disappears!  
Heaven opens to my eyes!—my ears  
With sounds seraphic ring.  
Lend, lend your wings! I mount! I fly!  
O Grave! where is thy victory?  
O Death! where is thy sting?”—POPE.

#### MAN’S WORK IN THIS WORLD UNFINISHED.

In the material world we find perfect order. Beauty and harmony are strikingly apparent in all parts of the material universe. Every-

thing seems to be in its place, and accomplishing the end for which it was designed. In the solar system the attraction of gravitation is reversely in proportion to the square of the distance; and the squares of the periodic times of the planets' revolutions around the sun are exactly proportionate to the cubes of their distances. Throughout the great system everything works in perfect harmony, and nothing is permitted to interfere with the beneficial influence of the different bodies. If this were not the case, the system of nature would soon be thrown into confusion, and the inhabitants of the world be deprived of their enjoyments.

If we study carefully the arrangements connected with this earth alone, we find the same order, and positive evidence that all was designed to promote the welfare of rational beings. The composition of the atmosphere is such as to adapt it to the lungs; and any change in its present composition would be disastrous to all life upon this planet. The same thing can be said in reference to the composition of water and the inhabitants of the briny deep. The position of the mountain

ranges and the water-courses shows how systematically everything is arranged in the material world.

Before the invention of the microscope and telescope it might have been contended that all beyond the range of human eye was confusion. But these instruments enable us to know that such is not the case. Even in the eye of the minutest insect the polished globules are so arranged as to attract the attention and admiration of all investigators in this department of science. The telescope has revealed the same order beyond the range of the natural eye that we find in the solar system. With the facts before us, we are safe in concluding that there is perfect order and system in the material world, and that all was designed to promote the happiness of intelligent beings.

When, however, we study the moral world we find that all this is reversed. Nation has dashed against nation, and the earth has been deluged with human blood. If we could picture the scenes of human suffering and bloodshed connected with the rise and fall of the great eastern monarchies, it would be sufficient

to make even a demon blush. The proud and haughty Xerxes leads forth two or three millions of men to be slaughtered by the heroic Greeks. Alexander, fired with ambition and a desire to avenge his country's wrongs upon the Persian Empire, led his victorious armies through Asia, and built up a mighty empire upon the dead bodies of slaughtered millions. The same spirit finally made Rome the mistress of the world, but she ruled the nations by the sword. Space will not permit me to speak of Alaric, the Gothic monarch; of Attila, the fierce Hun; of the wars of Napoleon the First, and of the many modern conflicts which have been a disgrace to the nations. It is evident that man has in the past been governed more by his combativeness and destructiveness than by those high moral principles which God has placed in his nature to guide him. He has perverted to evil that freedom which the Creator gave him for his own good. If this life were all, it would appear that the Creator's purpose in the moral world has been defeated. But when we consider this world only a small part of the great plan of God's moral system,



we can see how the future life will remedy the present imperfections in the moral system. We are also enabled to see in the providential government of this world how God makes even the wrath of man praise him, and has so utilized the movements of mankind as to advance civilization.

It is evident that there is progress on the part of humanity, and that the mind of man, unperverted, tends to intellectual and moral perfection. There really seems to be no limit to the excursions of intellect, and man is constantly making new discoveries in the great system of nature. Death soon overtakes him in his progress, and his work is left unfinished. The great Newton felt that in the world of discovery and progress he had been only a school-boy gathering up shells on the seashore, while the great ocean of truth lay undiscovered before him. The same thing is true with men engaged in works of benevolence. Just when they feel best qualified for their great work, it is cut short by the swift messenger—death. As God has so constituted the human mind that it can tend to intellectual and moral per-

fection, it must be that there is a future state where the great powers of man can be more fully unfolded.

"Some day Love shall claim his own ;  
Some day Right ascend his throne ;  
Some day hidden Truth be known ;  
Some day—some sweet day."

—LEWIS J. BATES.

#### INSTINCTIVE ANTICIPATIONS OF A FUTURE STATE.

There is implanted in nature an instinctive anticipation of a future state. He is not satisfied with his present enjoyments, nor is there anything in this world which will perfectly satisfy man. A young man starts in life, and thinks that when he earns ten thousand dollars he will be happy. He accomplishes the object of his desire, and is no better satisfied than when he commenced. No amount of money in this world will satisfy him. The same thing is true in acquiring knowledge, and no amount of erudition will satisfy the longings of the human soul. Was Archimedes satisfied with his great discovery? Certainly not. It only stimulated him to further progress. The discoveries of

Newton and Franklin so stimulated the mind of man that wonderful progress has been made in scientific pursuits. The present and the past do not satisfy the longings of the human soul, but man is always anticipating something better in the future.

“Hope springs eternal in the human breast;  
Man never is, but always to be blest.  
The soul, uneasy and confined from home,  
Rests and expatiates in a life to come.”

It is natural for man to desire a future state of existence, and he shrinks with horror at the idea of annihilation. In the study of the constitution of man we find that the Creator has given him no natural desire that he has not provided some legitimate means for its satisfaction. Nothing has been created in vain. Man has sight, but light was created for its satisfaction, and the organ of sight is adapted to the light, which is external to it. The sense of hearing has sound for its counterpart, and the sound is external to it. Man was created with the sense of taste, and food is designed for its satisfaction. As God has made such wise provisions for man's longings and desires, it must be that he has also

made such provisions for man's instinctive desire for a future state. There is no stronger desire in the constitution of man than his desire for a future life. You seldom converse with a man who has given up all hope in this life who does not anticipate a better state of things in the unseen world. I, of course, speak of persons who have lived right.

"It must be so. Plato, thou reasonest well.  
 Else whence this pleasing hope, this fond desire,  
 This longing after immortality?  
 Or whence this secret dread, and inward horror  
 Of falling into naught? Why shrinks the soul  
 Back on herself, and startles at destruction?  
 'Tis the divinity that stirs within us;  
 'Tis Heaven itself that points out a hereafter,  
 And intimates eternity to man." —ADDISON.

#### THE SUBSTANTIAL NATURE OF THE SPIRIT OF MAN.

Plato, in his *Phædon*, discusses the question as to whether the relation of the soul to the body is that of harmony to a harp, or of a rower to a boat. Plato and his school believed in the doctrine of immortality, and Greek literature is full of it. Modern science has made plain the position of the great Greek philosopher,

and it clearly shows that the spirit of man is something more than simply harmony to a harp. Beale, Helmholtz, and Lotze have placed scientific facts before the world which are of immense value on this question. Even Prof. Huxley admits that life is the cause of organization, and not organization the cause of life. The cause must exist before the effect, and it certainly may exist also after it. The musician lives before the music he produces, and he may also live after it. The boat may be destroyed, and the rower live. So the body of man may go back to dust, and the spirit return to God who gave it.

The spirit of man is an immaterial substance having subsistence and life in itself. Dr. Carpenter, in his *Mental Physiology*, claims that man has influential nerves, as well as those which are simply automatic. He is, then, something more than automatic; he is a free moral agent. Science teaches that neither the automatic nor influential nerves can originate their own motion. There must then be back of them an agent which gives them action. This agent is an indestructible monad, if I may use this term; the substantial cause and essence of or-

ganization, and the axis of all thought and action. Leibnitz, Goethe, and the greatest thinkers of the world have advocated this doctrine.

The facts of consciousness go to show that the spirit is an entity, and superior to material organization. The senses do not go beyond the phenomena of material bodies; but the mind takes cognizance of immaterial ratios, and presents ideas purely spiritual. It apprehends universals, genus and species, necessary truths and final cause. This is purely a spiritual action, and from its nature we must determine the character of the agent. The agent as spiritual is one of the indestructibles in nature, and must live after its separation from the body.

It is the spirit, not the body, that continues man's identity. In the common language of life, we recognize the spirit as the person proper. We talk as did Socrates when we speak of the different members of the body as belonging to us; but we recognize in the person proper something above these members. Even my brain belongs to me, but my personality is beyond my brain. Ferrier has shown that even if one lobe



of the brain be entirely removed it does not destroy mental action. The power with which man clings to his identity amid the changes the body is constantly undergoing shows the superiority of personality itself to all material organization. We are not willing to sink our personality into that of another, no difference what may be the character of the other person. We hold on to personality even to death, and anticipate its continuance after death. If the crawling caterpillar can pass through its chrysalis state, and become a gorgeous butterfly, bathing its wings in the pure air of heaven, then man can surely pass through the valley of death, and arise to a life far more glorious than that of the butterfly.

Life has been compared to the stars that fall,  
And death considered as ending all.  
But it is more like the star that sets;  
For it will rise from death's entangling nets.

## CONSCIENCE.

Conscience clearly points to an immortal destiny for man. He has interwoven in his constitution powers, principles and feelings which cause him to improve in virtue, and seek the

welfare of others. The moral powers of man, like his intellectual, are capable of great improvement. Both ancient and modern history furnish us with striking examples of wonderful moral development on the part of men. They followed their conscientious convictions when subjected to the greatest torture. Even the most delicate women have suffered themselves to be thrown to wild beasts, rather than sacrifice their convictions of right. Conscience, of course, has to be enlightened by proper intellectual culture; but the way in which it clings to the highest convictions certainly shows that it is related to the unseen universe. It does not tell us what the right is; it simply deals with the intention and choice; and is that faculty of the mind by which we perceive and feel the right and wrong in the intention and the choice. When it is enlightened with the highest truth, it gives man a solar light, and his face may shine like that of an angel. Stephen is a striking example of a conscience that is very close to even the throne of God itself.

Christianity has developed the greatest moral heroes, because it is the highest truth ever re-

vealed to man. Next to the Master himself, Paul furnishes one of the best examples. He is an example of everything that is noble, heroic, and benevolent in human conduct. After he became a Christian, he spent the rest of his life in promoting the best interests of mankind. To accomplish his noble work, he parted with his friends and native country, and spent his life in preaching the gospel to the Gentiles. He suffered all kinds of persecutions, but did not let anything stand in the way of his great mission. The perils of robbers, of the sea, of the Gentiles, and even of his own countrymen, only stimulated him to greater energy in the prosecution of his noble work. He did not even shrink from the martyr's crown, as he knew that God had laid up for him a crown of life in his eternal kingdom.

Howard is another example of benevolent enterprise on the part of a man fired with zeal for Christian work. He traveled over Europe in the prosecution of his benevolent work, and exposed himself to all kinds of dangers. He went five times through Holland, four times through Germany, three times through France, twice

through Italy, once through Spain, and traveled also in other countries, surveying everywhere the haunts of misery, and distributing benefits to mankind wherever he appeared. In dungeons, jails and hospitals he spent most of his time, and he did much in bringing about a reformation in the management of these institutions.

From realm to realm, with cross and crescent crown'd,  
Where'er mankind or misery are found,  
O'er burning sands, deep waves, or wilds of snow,  
Mild Howard journeying seeks the house of woe.  
Down many a winding step to dungeons dank,  
Where anguish wails aloud and fetters clank;  
To caves bestrewed with many a mouldering bone,  
And cells where echoes only learn to groan;  
Where no kind bars a whispering friend disclose,  
No sunbeam enters, and no zephyr blows—  
He treads, inemulous of fame or wealth,  
Profuse of toil and prodigal of health;  
Leads stern-eyed justice to the dark domains,  
If not to sever, to relax the chains;  
Gives to her babes the self-devoted wife,  
To her fond husband liberty and life.  
Onward he moves! disease and death retire,  
And murmuring demons hate him and admire.

—DARWIN.

We may look at conscience from another standpoint, and it equally points to the invisible world. Take for example those persons who had no fear of punishment in this world, but

died with the most fearful forebodings of coming retribution. According to Sir Thomas More, Richard III., who murdered his royal nephews, was so tormented by conscience that he had no peace day or night. His dreams so disturbed him that he would rave throughout the night like a madman about his chamber. Charles IX., of France, is another example. He was induced to order the terrible massacre on St. Bartholomew's, when thousands of Protestants were butchered in cold blood. After that horrible night he had no peace of mind, but was the subject of great torments both in mind and body. We learn from D'Aubigné that he would imagine through the night that he could hear groans similar to those heard on the night of the horrible massacre. The poet thus describes the condition of the mind under such circumstances :

Conscience, the torturer of the soul, unseen,  
Does fiercely brandish a sharp scourge within.  
Severe decrees may keep our tongues in awe,  
But to our thoughts what edict can give law ?  
Even you yourself to your own breast shall tell  
Your crimes, and your own conscience be your hell.

Victor Hugo, in *Les Misérables*, gives a graphic description of the power of conscience.

Jean Valjean is the principal character in this noted work. He had escaped from the galleys, and become the mayor of a city. Another man, who looked like him, was tried and condemned in his place. Then came the struggle with conscience. Must he confess, and give up all his benevolent enterprises, or let the innocent suffer? Conscience said, Confess; and he did confess. Hugo says: "Let us take nothing away from the human mind. Suppression is evil. Certain faculties of man are directed towards the unknown. The unknown is an ocean. What is conscience? The compass of the unknown."

"The dread of something after death—  
The undiscovered country, from whose bourne  
No traveler returns—puzzles the will;  
And makes us rather bear the ills we have  
Than fly to others that we know not of.  
Thus conscience doth make cowards of us all."

—HAMLET.

#### THE UNIVERSAL BELIEF OF MANKIND IN A FUTURE STATE.

The doctrine of a future state of rewards and punishments was believed in by the ancient Egyptians, Chaldeans, Assyrians, Babylonians, Greeks, Romans, and in fact by all the nations



of antiquity. The doctrine of Zoroaster largely prevailed in Media, Babylonia, Assyria and Persia, and there can be no question in reference to his belief in immortality and a future state. It is even claimed by some that the New Testament doctrine of rewards and punishments was derived from Zoroaster and the Persians. If this were true, it would not affect the doctrine, for Zoroaster taught a great deal of truth. Christ did not come to destroy any truth which existed before his mission, but he came to give force and vitality to all truth. The writings of the early Greek and Roman poets show that those nations firmly held to the belief that the righteous would be rewarded after death, and the wicked punished. Homer describes the descent of Ulysses into hell, and Minos, in the shades below, distributing justice to the dead assembled around his tribunal, and deciding the everlasting fate of those who appeared before his judgment seat. The poems of Ovid and Virgil are in harmony with the teaching of Homer on this subject.

I am satisfied that writers do not always represent correctly the belief of many nations on

the subject of the future. Things familiar are used to represent the future, as this is the best that can be done in the imperfect language of man ; and nations are supposed to have a materialistic conception of the future when really their ideas are more spiritual. Mohammed's view was not as materialistic as many are disposed to think. His representation of Paradise is an intensification of the happiness of this life, and he could not well have conveyed his thoughts to the Arabs in any other way. He believed in the spirituality of God, and must have had a higher conception of the future life than simply that of an earthly paradise. The North American Indians appear to have very material ideas of the future ; but they believed in the Great Spirit, and in the land of spirits, and must have used earthly things simply as symbols of the felicity of the future state. Their belief, however, in a future state establishes the fact that the most widely scattered tribes of mankind have fortified their minds with the prospect of a happiness commensurate to their desires beyond the confines of this present world.

E'en the poor Indian, whose untutored mind  
Sees God in clouds, or hears him in the wind,  
Whose soul proud science never taught to stray  
Far as the Solar Walk or Milky Way ;  
Yet simple nature to his hope has given  
Behind the cloud-topt hills a humbler heaven ;  
Some safer world in depth of woods embraced,  
Some happier island in the watery waste,  
Where slaves once more their native land behold,  
No fiends torment, no Christian thirsts for gold ;  
And thinks, admitted to yon equal sky,  
His faithful dog shall bear him company.

—POPE.

There is no belief more fully established by the universal consent of mankind than is the doctrine of a future state. Even the skeptical Mr. Buckle clung to the belief in the immortality of the soul. In his "History of Civilization" he claims that it approaches nearer a certainty than does any other belief.

"Sure there is none but fears a future state ;  
And when the most obdurate swear they do not,  
Their trembling hearts belie their boasting tongues."

—DRYDEN.



*Part Second.*

THE HIGHEST CULTURE IN THE  
STUDY OF REVELATION.





## PART SECOND.

### THE HIGHEST CULTURE IN THE STUDY OF REVELATION.

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#### CHAPTER I.

##### THE MIRACULOUS ELEMENT IN THE BIBLE.

It is important, at the beginning of this discussion, to clearly define the natural and supernatural. The word nature seems to mean nothing more than the properties of matter, according to the position of some physicists. In that case, man himself would belong to the supernatural; and the limits given to the natural by Dr. Bushnell would be correct. I think, however, that it is much wiser to include man in the natural, and make the supernatural entirely superhuman.

The common idea of miracle, that it is a violation of the laws of nature, has caused some able writers to reject the miraculous. This position places a method of operation in the

place of the thing itself, and could not otherwise than lead to false conclusions. A careful study of the miracles of the Bible will lead a candid student to the following conclusion: That a miracle is a manifestation of God's power in behalf of his servants, or in attestation of a revelation to man. It is a divine work for a divine purpose, and above the unaided powers of man. We have no reason to think that a miracle is wrought without means; but such means are entirely out of the reach of man. Miracles are not against nature any more than one natural event may be said to be against another; and if we were able to discover the laws by which they were wrought, it would not destroy their true character of attestation to divine truth, unless the means by which they were wrought was within the reach of man.

No one can consistently deny the miraculous who believes in the existence of God. Even Mr. J. S. Mill admits that, if there be a God, it is at least probable that he has revealed himself to man. If God ever has in any way revealed himself to his creatures, it forever settles

the question of the miraculous. A miracle can not, then, be looked upon as violating that axiom of science, that like causes, under like circumstances, are followed by the same effects. God introduces new causes, and new effects must be the result.

#### THE BEGINNING.

Gen. 1. The word Genesis is of a Greek origin, and it means exactly the same as does the first word of the Hebrew Bible. It takes us back to the beginning of miracles, when Jehovah created the heavens and the earth. It clearly distinguishes between God and that which he produced, and presents to us pure monotheism. The author of Genesis does not prove the existence of God, but assumes it as a fact, and leaves all nature to demonstrate the truth of his statement. The word used by Moses for primary creation is clearly distinguished from another word denoting the making or arranging of secondary material. The distinction is made in Gen. ii. 3, where it is stated that God rested from all the works he had created and made. The word create

is used but three times in the first chapter of Genesis, and it refers to the origin of matter, the origin of life, and the origin of the human soul. The length of time consumed in the creation of the heavens and earth is not given in Genesis, but it is simply stated that it was in the beginning.

The person who will take the time to study carefully the accounts of creation given by the early Egyptian, Chaldean, and other pagan writers, will be thoroughly convinced of the divine origin of the Book of Genesis. These writers make very absurd statements, and contradict all science and common sense. Whatever Moses may have borrowed from ancient documents, it is very certain that his work was the product of inspiration. Genesis not only harmonizes with science, but it largely anticipates modern science. The divisions of time given by Moses are in perfect harmony with the different periods of geological history. It has been truly said that the first chapter of Genesis is sublimity by birth, for its original source was the sublime Originator of the heavens and the earth. It is very absurd to

suppose that matter could have created itself; much more, that it could have created spirit. If evolution is used in the sense of progress, we have no objection to it; but if it is intended to include spontaneous generation and the transmutation of species, it is thoroughly absurd, and it is a revival of the old Egyptian and Hindoo accounts of creation. Scientists, when they speak soberly, can not fail to condemn such nonsense.

No doubt, when God created the first atom of matter, man was in the divine mind; but it required preparation before that being could be ushered into existence who was to be made in the image of God. The animal feeds upon the vegetable, and the vegetable upon the mineral; but of what use was the animal, the vegetable, or the mineral? I answer, of no use whatever, if Jehovah had stopped there; but he did not stop. "Let us make man," was the language of Him who had power to make. "In the image of God created he him; male and female created he them." The word denoting primary creation is here used, which indicates that man was not the product of a preceding species, but was the off-

spring of God. No one who denies the miraculous can give a rational explanation of the first chapter of Genesis and the origin of man.

#### THE PLAGUES OF EGYPT.

The miracles of the Bible were not wrought in a corner, but in the presence of the highest civilization of the ages in which they were performed. At the time of the ten plagues Egypt was by far the most advanced nation in the world. Her monuments have been a marvel to all succeeding ages, and even in the nineteenth century some of the greatest minds spend a lifetime in the study of early Egyptian civilization. Moses performed miracles in the presence of Pharaoh and his wise men, and the most competent authorities in Egypt decided that it was the finger of God. It is claimed by some that the human mind naturally rejects miracles. I am perfectly satisfied that such is not the case when a teacher claims divine authority. On the other hand, the human mind is so constituted that it will not receive a religion as divine unless accompanied by miracles. Man naturally expects God to perform works above the power of mor-



tals. When Moses was sent to Egypt as God's messenger, it was necessary for him to work miracles beyond the power of the magicians to imitate. These miracles showed the supreme authority of the God of Israel, and they were specially directed against the idols of Egypt.

The first miracle authenticated the mission of Moses, and destroyed the serpents, which, among the Egyptians, were objects of worship. This showed that the gods could not help themselves, much less protect the people. The Nile was as sacred to the Egyptians as the Ganges is to the Hindoos. They drank its waters with reverence and delight, and even the fish in its waters were objects of worship. They bathed in its waters, and believed that there was efficacy in its waves to cure disease. What must have been their consternation when the king at the head of a religious procession was marching to its sacred waters, and all at once beheld a river of blood. It is claimed that at a certain season in the year the waters of the Nile, by a natural process, assumed the appearance of blood. Be this as it may, the wise men of Egypt looked upon the work of Moses as something more than

natural. When the magicians could not imitate the third plague, they confessed that the hand of God was in it. The Egyptians were greatly given to animal worship, and the plague of murrain upon their sacred cattle was a terrible blow to their whole system of worship. Among their other gods was Typhon, the god of evil. They even offered human sacrifices to this deity. Many Hebrew slaves had doubtless been offered. By the direction of Jehovah, Moses took a handful of ashes from the furnace and cast it into the air. Instead of its averting evil, boils and blains came upon the people. The supremacy of Jehovah was established, and the bloody rites of Typhon were shown to be a curse. The Egyptians worshiped the heavenly bodies, and the sun was their supreme deity. The intense darkness that spread over the whole country was a rebuke to their highest form of worship, and showed the impotency of their highest deity. The king was looked upon by the Egyptians as a divine person, and under the special protection of the gods. The death of the first-born showed that the gods of Egypt were not able to protect even the royal family. The miracles of Moses

were a complete triumph of Jehovah over every form of Egyptian worship. Egyptologists are constantly confirming the truth of the sacred narrative, and the miracles of Moses have really become a part of the authentic history of the world.

#### DANIEL IN THE LIONS' DEN.

Dan. vi. : As the miracles of Moses were performed in the presence of Pharaoh and his wise men, so the miracles at Babylon were performed in the presence of the highest culture of that age. Oriental scholars are constantly confirming the truths stated in the book of Daniel, and no man of genuine culture can question the authenticity of the historical part of Daniel. It is interesting to note how correct Daniel always is when he refers to any custom of the Babylonians or the Persians. For example, the three Hebrew children were cast into a fiery furnace, but Daniel into a lions' den. Why these different methods of execution? We learn from profane history that the fiery furnace was the method of executing criminals among the Babylonians; but the Persians were fire worshipers, and would not

pollute this sacred element with a human corpse, but used wild animals as the means of executing criminals. This explains why Daniel went into a lions' den, and not into a fiery furnace.

Darius, the Mede, was not present when Babylon was taken. Although Cyrus was commander of the Persian army which conquered Babylon, he was not yet ruler of the Medes and Persians, for his father and mother were both still alive. After the conquest of Babylon, Cyrus went to visit his father and mother in Persia, and his uncle, the Darius of Daniel, called in Media Cyaxares, who was the father-in-law of Cyrus, returned with him to regulate the affairs of the empire. Cyrus made him ruler over the kingdom. After a grand review of his army, which consisted of six hundred thousand foot and one hundred and twenty thousand horse, Cyrus left Babylon to lead his army to the shores of the Red Sea, where he intended to make other conquests. It was during his absence that the events of the sixth chapter of Daniel took place. Darius only reigned two years over the Babylonian Empire, and it was during his reign that Daniel was cast into a den of lions. Darius

found Daniel in great favor in Babylon, and continued him in office. His predictions in reference to the destruction of the Babylonian Empire were, no doubt, well known to all classes in Babylon, and were the chief topic of conversation. His great service during the reign of Nebuchadnezzar would also come up for discussion. The king could not fail to become acquainted with his marvelous wisdom and great integrity of character. His great talent for government recommended him for the chief presidency of the kingdom. He did not seek office, but the office sought him.

When Darius became the ruler, under Cyrus, of the then civilized world, he began to feel the cares of office and the perplexities of managing such a great kingdom. An increase of power is certain to bring with it an increase of care. The newly conquered provinces, as well as the older parts of his immense kingdom, had to be provided with military governors. Over the one hundred and twenty rulers of the provinces he appointed three presidents, of whom Daniel was chief. This selection was wise, for Daniel was a model statesman—a prime minister who

has never had an equal. He made such a good impression at court that Darius thought to set him over the whole realm. Kings and presidents are often mistaken in the estimate they form of men, but Darius was right. Daniel was one of the most excellent of earth, and one of the most beautiful characters found in the Old Testament. No appointment to office, however, is satisfactory to all. Somebody is dissatisfied. Great as were Daniel's talents, and pure as was his character, his appointment to the first place in the kingdom gave great offense to the dignitaries of the realm. They began to devise some means to bring about his downfall. They dared not attack outright the wisdom of the king's appointment, and they were unable to find any public act of his which they could challenge. They knew that Daniel was conscientious, and their only hope was in getting the king to establish a decree which would violate Daniel's religious convictions. This was a splendid eulogium which the enemies of Daniel unconsciously pronounced upon his character. They induced the king to establish a decree which elevated him above God himself. It was



an impious attempt to banish God from the Persian Empire for thirty days. The decree claimed more for Darius than the Maker of the universe claims for himself. God forbids our worshipping an image, or even an angel; but not as did the king, who forbade the making of requests of man. There never was a more unjust or cruel decree. Of course Daniel's convictions required him to violate it. He continued to worship with his windows open in his chamber towards Jerusalem. The word used in the Septuagint for chamber is the same as that used to denote the place where the disciples met on the day of Pentecost.

The enemies of truth and righteousness are always characterized by duplicity and cunning. Satan, the great enemy of God and man, is said in the Bible to have a face like a lamb, and yet speaks as a dragon. The enemies of Daniel pretended to be actuated solely by their desire to honor the king in urging him to pass the decree, while in reality their sole design was to entrap Daniel. When they urged their charge against Daniel they repeated the decree first, and got the king committed to it before they mentioned the

name of Daniel. They knew the king's fondness for his prime minister. They charged Daniel with base ingratitude, when in reality they knew that he acted from conscientious convictions. He had respect for the king, but could not elevate the creature above the Creator. He could not afford to erect a palace of loyalty on the grave of the religion of his fathers. The State needs more such men as was Daniel ; men who dare do right under the most trying circumstances. Such men, instead of being traitors, are the only hope of the salvation of any country. The penalty for violating the decree was a lion's den, and into a den went Daniel. He went there as calmly as if going to his chamber to pray, for he was loyal to that King who was able to lock the lion's mouth. Daniel spent the night with the lions more happily than did the king in his palace. When the king could not save Daniel, he committed him to his God, and awaited the result. The next morning he went early to the den, and called for Daniel. He was not without hope, yet he trembles for fear that he will receive no answer except the echo of his own voice from the gloomy depths

of the pit, or the growling roar of the royal executioners. Daniel's answer was sweeter music to the king than he had ever heard at the royal palace. The prime minister was immediately taken from the den, and his accusers were immediately introduced to the lions. Some skeptics claim that the lions were not hungry when Daniel was in the den. Be that as it may, it is certain their appetites were all right when they met with the enemies of Daniel. I do not see how any candid student of history can read this narrative and question the statements of Daniel. It is impossible to eliminate the miraculous from the narrative and leave any sense in it.

#### NAAMAN THE SYRIAN.

II. Kings v. 1-16: As the miraculous element in the Bible has come in contact with the civilization of Egypt and Babylon, we now add to these another witness, and it is the great kingdom of the Syrians. The miracles of the Bible have stood the test in the light of the highest civilization. Naaman, whose name indicates pleasantness, was the chief commander of the Syrian armies. He was not only a commander, but

had been a very successful military leader. He was a mighty man of valor, and had delivered Syria from the Assyrian yoke. In his wars with Israel he had taken captive a little maid, who waited on his wife. Naaman was an honorable man, and was, doubtless, more kind to captives than was common with military leaders in his day. At any rate, he gained the sympathy of the little captive girl, who was anxious for him to go to Israel to be cured of his terrible malady. While Naaman was at the summit of human greatness, he was a leper. There is nearly always something to mar greatness in this world. Earthly wealth and earthly fame usually have something connected with them to sting their possessor. Naaman adopted the suggestion of the little maid, and obtained the consent of his king to go to the land of Israel. He took a letter from his master, Ben-hadad II., to Jehoram, king of Israel, requesting him to have Naaman cured of the leprosy. The skeptical son of Jezebel and Ahab did not think of the prophet of the Lord in his great trouble, but rent his clothes, and gave expression to the greatest grief. He thought that the king of Syria

had asked an impossibility at his hands, in order to have an excuse for declaring war against him. If Elisha had at that time been absent from Samaria, there would have been a lively time at the court of Israel. Elisha sent the king word to send Naaman to him, and that he would properly dispose of his case, and let them know that there was a prophet in Israel.

Naaman was immediately sent to the house of the prophet. Elisha sent a servant to tell him to wash seven times in the river Jordan, and he would be cured of his malady. Naaman was angry at the prophet's message, for it was not in harmony with his ideas of propriety. As a great leader, he did not think that he had been treated with proper respect. Besides, he could not see any reason for doing what he was directed to do. The waters of Abana and Pharpar were superior to those of the river Jordan, and if it was a question of washing, why not wash in them? The Lord's ways are not man's ways, and, as Elisha was the prophet of the Lord, he proposed to carry out the Lord's ways. The Lord had directed Naaman to wash in the Jordan, and no other washing would do him any good. Man

must do just what the Lord tells him to do. Naaman left Samaria in a rage.

As the Jordan was quite a distance away, Naaman's wrath considerably cooled down before he reached that river. There was one redeeming feature in his character for a man of his station, and that was that he would take advice. His servants had, doubtless, learned more about the prophet from the people of Samaria than he had learned from the king. They told him that he would have done some great thing if the prophet had so directed, and why not do exactly what the prophet did direct? They finally induced Naaman to follow the directions of the prophet, and he was entirely cured of his leprosy.

The Syrian general was so grateful for what had been done for him that he went back to Samaria, a distance of more than fifteen miles from the Jordan, to express his gratitude to the prophet. He was not only healed in body, but also in spirit. He acknowledged his past errors, and avowed his faith in the God of Israel. His gratitude burst forth in a desire to give all the rich presents which he had



brought with him to the prophet of the Lord. Heathen prophets exacted large sums of money for their pretended cures. Elisha would not make merchandise of his prophetic gifts, and he did not want to impress Naaman in any way that they could be purchased with money.

Elijah and Elisha were the miracle-working prophets of Israel. Their miracles were so thoroughly tested that their reality is beyond dispute. Those of Elijah were performed in connection with great public acts, which could not fail to attract the attention of all. The miracles of Elijah were miracles of judgment, while those of Elisha were miracles of mercy. Elijah's mission was properly represented by the tempest, earthquake and fire, while that of Elisha is represented by the still, small voice. Elisha's miracles were a testimony of his gentle and loving nature.

The curing of Naaman was the most noted miracle performed by the prophet Elisha. It was wrought upon a Gentile, and showed a sympathy in the prophet's heart which extended beyond the bounds of Israel. It would not fail to attract universal attention on ac-

count of Naaman's position in the kingdom of Syria. The attention of the kings of the East was attracted to the prophet, and, no doubt, the great miracle had a very widespread influence for the truth.

#### THE RESURRECTION OF CHRIST.

Infidels admit that Jesus Christ was crucified and buried in a sepulcher. They have some strange ideas about the effect of the crucifixion, but more of this hereafter. They can not deny the historic fact that Jesus Christ was crucified and buried. Napoleon has said that facts are stubborn things. They are not only stubborn things, but they are the very things in which science and religion should constantly deal. Life is too important for man to spend his time in idle speculation. The fundamental fact in dispute between the infidel and the Christian is the resurrection of Christ from among the dead. The skeptic can readily see that the resurrection proves the divine legation of Jesus. Hence, the sharpest discussions between the infidel and the Christian have always been in reference to the resurrection.

It is claimed by some modern skeptics that the resurrection of Jesus was only a revivification after a swoon. A Scottish lady, it is said, died, to all appearances, and was buried. Soon after her burial a grave-robber cut off her finger to get a ring. She revived, and frightened the midnight thief out of his wits, and returned to her home, to the great astonishment of her husband and children. There is no parallel between this and the resurrection of Jesus. The woman apparently died of disease, and was almost immediately buried. She was in the grave only a few hours. Jesus was put to death by crucifixion, the first shock of which is almost certain death. During the siege of Jerusalem, Josephus persuaded Titus to release three of his friends who had been on the cross only a few hours. Two of them died, and it was only by the most tender care that one was saved. The heart of our Saviour was pierced with a spear. There is no chance for a swoon when the heart is once pierced. Jesus was in the grave one day and two whole nights, so there can be no doubt about his being actually dead. If he had revived after a swoon, how

could he have escaped the detection or either friends or enemies? Where did he spend the rest of life? Skeptics generally admit that Jesus possessed a perfect character. If this be true, he could not have permitted his disciples to preach what he knew to be a falsehood. If his death had been only a swoon, it would not have been possible for him, with his pierced hands and feet, to pass among the disciples with the celerity with which he passed. This hypothesis is so unreasonable that the infidel, if he wants to be considered rational at all, must abandon it.

Strauss claims that historic science requires all to admit that the disciples really believed that Jesus arose from the dead. How can the skeptic now dispose of the fact of the resurrection? In this way: He claims that while the disciples were honest, their belief in the resurrection was a hallucination. That Mary Magdalene, the first to reach the sepulcher, had not entirely recovered from the disease of which Jesus had cured her. The facts in the gospel narratives are altogether against this hypothesis, for Jesus did not appeal to the imagination of

his disciples, but to their senses. He ate and drank with them after his resurrection. Paul through life dealt in facts ; and we do not find in the history of his work any peculiar aberrations. His first epistle to the Corinthians, which so fully treats of the resurrection, has never been questioned in reference to its authenticity. The skeptic claims that Jesus appeared to his friends, and not to his enemies. This is a mistake, for Saul of Tarsus was not a friend when on his way to Damascus. The Roman guard, the first witnesses of the resurrection, were certainly not friends to Jesus.

The old theory, that the disciples took the body from the sepulcher while the guard slept, has now but few advocates. It is a well authenticated fact that the guard were hired to tell this unreasonable falsehood. The enemies of Christianity are constantly changing ground in reference to the resurrection of Christ. They seem to feel conscious that they are in trouble, and do not exactly know how to get out of it. The more efforts they make to explain away the fact of the resurrection, the greater become their difficulties. The Christian can safely rest

the truth of the Bible upon the fact of the resurrection.

The infidel claims that the disciples were credulous, and believed in the resurrection without sufficient proof. They were just the opposite, and after the death of Jesus gave up all as lost. Let us call attention to one example—that of the doubting Thomas (John xx. 27–29.)

About the time of our Saviour's appearing, the Jews expected their Messiah, who, they believed, would deliver them from subjection to the Gentiles, and place the Jewish power in the ascendant among the nations of the earth. They thought he would rule, as king, with great dignity in Jerusalem, and as a priest, would preside over, but not abrogate, the ceremonial law. They believed this, notwithstanding the plain declarations of the prophets to the contrary. It may be fortunate that the people did not understand the character of Christ's reign until the establishment of his kingdom; for if they had, they could not have borne the darkness and imperfections of their own dispensation.



The disciples were also in the dark concerning the spiritual character of their Master's reign. Just before his ascension to the throne of the universe, the disciples asked him to restore the kingdom to Israel. It is not surprising that Thomas became skeptical after the death of Christ; for the disciples had given up all hope.

Thomas was an honest man, either in faith or doubt. His convictions were carried out without any hesitation. When Jesus, who was eastward of the Jordan at the death of Lazarus, announced his intention of returning into Judea, Thomas said to the disciples: "Let us go there and die with him." On one occasion Jesus said: "Ye know whither I go, and ye know the way." Thomas immediately responded: "Lord, we know not whither thou goest, and how can we know the way?"

The character of Thomas was somewhat similar to that of Peter. He had not, however, the self-confidence of Peter. Thomas only declared fidelity to his Lord, while Peter swore eternal loyalty. Peter denied his Saviour; Thomas only doubted. Peter had to be rein-

stated in his office as apostle; Thomas had simply to be enlightened.

One of the most remarkable traits of human nature is the rapidity with which man passes from one sentiment to another. He can change in opinion, in conduct, in destiny, and surprise us as we recognize in him the same man. The persecuting Saul of Tarsus differed as much from Paul, the apostle, as Jean Valjean differed from Monsieur Madeleine, mayor of M——. Our feelings may undergo sudden change. Indeed, great and sudden was the revolution of David's feelings when he heard the pointed words, "Thou art the man," as he was justly condemning the despoiler of the poor man's lamb. The words of Nathan brought about this great revolution.

Thomas was skeptical; but it was an intellectual difficulty, and not a corruption of heart. When Jesus appeared to him he instantly cried out, "My Lord and my God." I do not know that this language was ever applied to Jesus before; but it showed that Thomas was fully convinced that Jesus had risen from the dead. The Master appealed directly to the senses of

Thomas, and the test was sufficient to satisfy the most determined sensationalist. If a man will not believe in the resurrection of Christ upon the evidence submitted, he would not believe though he saw a man raised, nor would he believe if he himself were to be raised from the dead.

## CHAPTER II.

### TYPOLGY.

The word type is derived from a Greek word which means to strike. It is the impression produced by a blow. It is used in John xx. 25, where Thomas says : “ Unless I shall see in his hands *the print of the nails*, and put my finger into *the print of the nails*, and thrust my hand into his side, I will not believe.” It also denotes a model set before us for our imitation. In Phil. iii. 17, the apostles are made an example, or a *type*, for all Christians.

The Old Testament types are shadows of good things to come. In Col. ii. 16,17, Paul says : “ Let no man judge you in meat or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath day, which are a *shadow* of things to come, but the body is of Christ.” In Hebrews x. 1, we have the following language : “ For the law having a *shadow* of good things to come, and not the very image of the things, can never with those sacrifices which they offer

year by year continually make the comers thereunto perfect."

From the scripture before us, it is quite evident that nearly all the religious rites and ceremonies of the Old Testament were types pointing forward to their antitypes in the New Testament. The Jewish Tabernacle, with its furniture, gives us in type a complete outline of the whole scheme of redemption. We can safely say that the Gospel was preached in type under the Old Testament dispensations; but it could not, of course, be preached in fact until after the development of its facts.

The typological evidence of the truth of Christianity is, to my mind, very convincing. No one could make a shoe to fit the human foot who did not know something of the construction of the foot. It is also very evident that no one could have set up these types who did not understand the nature and character of the anti-type. God alone could have such knowledge, and they must consequently be of divine origin.

## ADAM A TYPE OF CHRIST.

Rom. v. 12-14 : The word Adam is of Hebrew origin, and denotes red earth. Adam was a miracle, and was introduced into this world in a way in which no other man was ever introduced. God made him in his own image. This has direct reference to man's intellectual and moral faculties. His body was created out of the dust of the earth, and the breath of lives was breathed into his nostrils, and he became a living being (Gen. ii. 7). The word lives in the original indicates not only natural, but also spiritual life. Profane history supports the Biblical narrative in reference to the origin of man's body. The ancient Greeks believed that their ancestors had descended from the soil. The Turanians of Europe, long before the migration of the Aryans, maintained that their fathers had emanated from the earth. The chemical analysis of man's body points to its origin. It consists of sixteen material elements, eight of which are metallic, and eight non-metallic. Traces of a few other elements have also been discovered. The materialist frequently quotes Gen. ii. 7 to



prove the material origin of the spirit ; but the original of the verse condemns his position. Although the mental faculties are first awakened by sensation, these primary ideas are the antecedents of other ideas belonging to man's rational nature. The primary meaning of the word spirit is breath, but now it is metaphorically employed to denote man's rational nature. The parables of Christ are founded upon the difference between the literal and allegorical meaning of words. The spirit of man possesses thought, feeling and volition, which are superior to the properties of matter.

God supplied a demand of man's nature in the creation of woman—"fairest of creation ; last and best !" Woman was to be man's counterpart, and this denotes her true position. She was not created out of the foot, to be trampled upon ; not out of the head, to be head of the family ; but from a rib near the heart, to be loved and protected. Skeptics have much to say against the rib story, but it is quite evident that man lost a rib, for you seldom find one satisfied until the lost is found. It required both the man and the woman to make the image com-

plete ; for in the image of God created he him, male and female created he them. If the man has more head power, the woman has more heart power, which is really the more effectual power.

Milton puts the following words into the mouth of Adam :

“ To the nuptial bower  
I led her blushing like the morn ; all heaven  
And happy constellations on that hour  
Shed their selected influence ; the earth  
Gave sign of gratulation, and each hill ;  
Joyous the birds ; fresh gales and gentle airs  
Whispered it to the woods, and from their wings  
Flung rose-flung odors from the spicy shrub ;  
Disporting till the amorous bird of night  
Sung spousal, and bid haste the evening star  
On his hilltop to light the bridal lamp.”

The following is the response of Eve :

“ However, I with thee have fixed my lot,  
Certain to undergo like doom ; if death  
Consort with thee, death is to me as life ;  
So forcible within my heart I feel  
The bond of nature draw me to my own,  
My own in thee, for what thou art is mine ;  
Our state can not be severed ; we are one,  
One flesh ; to lose thee were to lose myself.”

The human species was the consummating act of creation, and man was placed over all to govern and to enjoy.

The traditions of all nations point back to man's early innocence and happiness. The science of language and of ethnology teach the original unity of the race, and point to the Orient as man's original home. The fact of his fall is seen in tendencies of human nature at the present time, and the science of sociology confirms the statements of Moses in the book of Genesis. A malicious spirit envied the happiness of our first parents in Eden. In their innocence their bodies might have been transformed into spiritual bodies; and like Enoch and Elijah they might have been prepared for an eternal home without ever knowing death. When alone, however, and least prepared to resist, the subtle serpent made his attack upon the woman. The Hebrew word for serpent is *nahash*, so called from its hissing, or, according to Taylor Lewis, from its shining appearance and glistening eyes. It was simply an instrument in the hands of Satan in accomplishing his hellish work. He, not recognizing the wide extent of privileges that God had granted the holy pair, called attention only to the few restrictions. He wanted to make the impression that God

had interfered with their personal liberty. It is the same argument that is used in defense of all the great evils of the present age.

The woman in her reply left out two very important words that God had used. She said, "We may eat of the fruit of the trees of the garden;" but God had granted the privilege of eating freely of the fruit of every tree except the fruit of the interdicted one. She left out the words *every* and *freely*. We should always be careful and not misquote God's word. The fruit forbidden was that of the tree of knowledge of good and evil, which stood in the midst of the garden. It was not the tree of knowledge, as sometimes quoted, but the tree of knowledge of good and evil. It was a test of character and action, and consequently a marked tree. It was a test by which they would know good if they obeyed, and evil if they disobeyed. If they had obeyed, they would have known good much more than by falling into sin, and they would have known evil by contrast, and not by experience. It is a great mistake to suppose that a man can know good better by experiencing evil than he can by choosing the good

at the beginning. There must be some test of good and evil, and the object was to develop conscience and character in man.

The woman hesitated, and permitted desire to arise in her heart. When temptation is placed before man, and he hesitates, he is almost certain to fall. The only safe plan is to let conscience reign supreme, and trample under your feet the lust of the flesh, the lust of the eye, and the pride of life. The woman was fascinated with the promise of a development of her intellectual faculties, and the tempter threw an aureola of glory about the promised delights. Temptation always carries with it promises sufficiently sugar-coated with truth to make them plausible. The woman yielded, and thus became a sinner. She stretched forth her hand, and plucked and ate "of that forbidden tree, whose mortal state brought death into the world, and all our woe."

When a woman sins, she can tempt man as can no other being; and of all agencies in the hands of the devil, she is certainly the worst. Adam, however, sinned with his eyes open, and can not in any sense be excused (I. Tim. ii. 14). As a general thing, when a woman sins she has

had greater temptation to become a sinner than has man; but when she once falls, she becomes the greatest instrument of evil.

There is a tendency in human nature to throw off responsibility on another. It is not difficult to trace this to its source. Adam blamed the woman, and the woman blamed the serpent. There was no excuse for any in the sight of God. The serpent was cursed for its act, and the woman had to suffer a terrible penalty for her transgression. The Bible specially deals with the penalty placed upon the man. The word Adam is used for the first time as a proper name, and he is thus distinguished from the woman. All students of nature recognize the continuance of the curse. The tendency of the ground left to itself is to bring forth thorns and thistles. If it has once been cultivated by man and then abandoned, it is worse than the land upon which he never trod. The poet represents the whole mundane system as being affected by the Adamic transgression.

“Earth felt the shock! and nature from her seat,  
Sighing through all her works, gave signs of woe  
That all was lost.”



Tradition graphically describes the fall of man. The poet Hesiod speaks thus :

“The woman’s hands an ample casket bear ;  
She lifts the lid, and scatters ills in air !  
Hope sole remained within, nor took her flight,  
Beneath the casket’s verge concealed from sight.  
With ills the land is rife, with ills the sea ;  
Diseases haunt our frail mortality.”

The question is sometimes asked, Why did not God so create man that he could not sin? To this we give the following answer : (1) Creation itself implies limitation. (2) Limitation implies imperfection. (3) It is not a question of power, but of the very nature of things. There can not be two hills without a valley between them ; there can not be fire without a possibility of its burning and injuring man ; nor can there be free will without a possibility of sinning. The only safe plan is for man to get so far from evil that he will have no desire to partake of it. God has made provision for this. Even before man left his Edenic home, sacrifice was instituted, as indicated by the clothing worn by Adam and Eve. The victims offered pointed to the Lamb of God who takes away the sin of the world. Sacrifice could have had no other than a divine

origin, and this proves that God spoke to man in the early history of the race.

Adam was a type of Him who was to come. An event, a thing, or a person may be a type. We have before us a personal type; and as no man is perfect, there can not be found a perfect type of Christ. It is necessary to consider the contrast between the type and the antitype, as well as the resemblance.

First, the contrast: 1. Adam was earthly; Christ was heavenly. 2. Adam defaced the divine image; Christ was the exact image of God. 3. Adam was proud and rebellious; Christ was humble and obedient. 4. Adam brought sin and death upon the race; Christ, salvation and life. 5. By Adam man lost paradise; by Christ he regains it. Second, the resemblance: 1. They both proceeded from God, and were of supernatural origin. 2. They were both found in the likeness of God. 3. They both represented the human race. 4. They were both invested with dominion. 5. The marriage of both was appointed by Jehovah. Christ is the husband of the Church (Eph. v. 25-33). As denoted by the Septuagint version, God from a rib of

Adam builded a woman ; so the Church was builded upon the divine fact that Jesus was the Son of God, declared by his resurrection from the dead (Matt. xvi. 13-19 ; Rom. i. 4). As Adam was incomplete without his bride, so the work of Christ would be incomplete without the bride, the Lamb's wife.

#### NOAH AND THE DELUGE.

Heb. xi. 7: Faith is something more than a speculative exercise ; it is that spring of action, it is that dynamic force that moves the world. It was the exercise of this vital principle that placed Noah in the catalogue of worthies. It was by faith that he prepared the ark. He had had a revelation from God in reference to his duty, and was loyal to the mandates of Jehovah. It was said of an old preacher, that he had succeeded in making but one convert. The old man replied that he would spend the rest of his days in the effort to make another. Noah preached one hundred and twenty years, and made no converts outside of his own family.

It appears that the antediluvians had reached a desperate state of wickedness, the climax of which was reached by the marriage of the sons of God with the daughters of men. Peter and Jude draw a fearful picture of the depravity of that age, and make it a pattern of the depravity of the last days when God will again visit the world with destruction.

There is such a thing as going beyond redemption, and that is just what the antediluvians did. Man had corrupted himself before God, and the earth was filled with violence. The descendants of Cain inherited the nature of their father, and the tendency was to a constant increase of evil. The posterity of Seth so far compromised with the wicked race of Cain as to intermarry with them. One wicked woman can do more harm than a dozen wicked men; and when the sons of Seth married the daughters of Cain, the depravity of the race very rapidly became total. God said to Noah: "The end of all flesh has come up before me." This is a beautiful oriental metaphor; for before an order is executed, the decree is presented to the sovereign for his signature. God

had examined into the case, and saw that nothing but execution was possible under the circumstances. The race had become totally depraved, and there was no hope of its redemption.

God made a covenant with Noah, which was the first covenant ever made with man. The only solution of the problem was to destroy the inhabitants of the earth, and re-people it with the family of Noah. God never forsakes the righteous amid the greatest apostasies, but always makes provisions for their escape. He plucked righteous Lot, through the agency of merciful angels, from that destruction which came upon the degenerate cities of the plain. He now gives Noah directions by which he can build an ark, and thus save himself and family from that terrible deluge which destroyed the world at large. The wisdom in the material used, and in the way of building the great vessel, has been fully shown by architects in modern times. In the flourishing age of the Dutch republic a Dutchman built a ship after the model of Noah's ark, which was superior to any other that then sailed over

the waves of the great deep. The ark was near the size of the Great Eastern, the largest ship that has ever been built. The wicked descendants of Lamech evidently ridiculed Noah as a crank; but when it was too late they found that Noah was right, and they were wrong.

Noah was a man of faith, and paid no attention to public opinion. He knew he was right, and went ahead without any reference to consequences. On account of his fidelity to God's requirements he is enrolled among the heroes of the faith in the eleventh chapter of Hebrews. He did according to all that God had commanded him. At the proper time the flood came, and swept with the very besom of destruction the wicked antediluvian world. The tallest tree upon the highest mountain could not save them from a watery grave. There has been a good deal of discussion in reference to the universality of the deluge; but it is very certain that it was universal so far as the wicked race was concerned.

Infidel writers have urged many objections to the Mosaic account of the Noachian deluge.



On this subject, as well as upon all others in controversy, science and literature are on the side of the Bible. Geology teaches that the ocean has at least once returned over the land since the completion of the continents. It is a significant fact that there are traditions pointing back to the deluge among the different nations of the earth. The Orientals bear positive testimony to such a catastrophe, which seems to have occurred in the valleys of the Tigris and Euphrates. The tribes, as they dispersed from the mountains of Armenia, carried with them traditions of God's terrible visitation upon the wicked race. The science of language traces all the tongues of men back to three grand divisions, and they point back to an original unity in Central Asia. The science of ethnology also confirms the Bible narrative; for it finds, by a careful comparison of the races of men, that all sprang from three sources; that is, from the three sons of Noah.

When the deluge had subsided, Noah at first sent out a raven, but it never returned. He then sent out a dove, which did return. What a beautiful emblem is the dove of the Holy

Spirit! (Matt. iii. 16, 17). Woe to that person who drives from him the heavenly dove, never to return! It would be better for that person if he had never been born. It was when the flood had subsided that the dove returned with the olive-leaf; it was at the baptism of Jesus that the Holy Spirit descended upon him in the shape of a dove. Noah's salvation by water is a type of our salvation by baptism. "The like figure whereunto baptism doth also now save us" (I. Peter iii. 21). Salvation by baptism is called the answer of a good conscience by the resurrection of Christ. The word answer is from the Greek *eperotēma*, which denotes the object sought. The Greek ending, *ma*, denotes the result of the action expressed by the verb. The word *poiēma*, a poem, denotes the object expressed by the verb *poieo*. Baptism saves us, then, in effecting a good conscience by the resurrection of Christ.

MacKnight, in his commentary on the Epistles, beautifully presents the following points in reference to Noah's salvation and salvation by baptism: (1) As by building and entering the ark, Noah showed a strong faith in the

promise of God concerning his preservation by the very water which was to destroy the antediluvians for their sins; so by being buried in the waters of baptism we show faith in God's promise that he will raise us from the dead.

(2) As the preserving of Noah alive during the nine months he was in the flood is an emblem of the preservation of the spirits of the righteous in the intermediate state; so the preserving of believers alive while buried in the waters of baptism is a prefiguration of the same event. (3) As the water of the deluge destroyed the wicked antediluvians, but preserved Noah by bearing up the ark until the waters were assuaged, and he went out to live again on the earth; so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by burying the baptized person in the water, and the salvation of the righteous by raising the baptized person out of the water to live a new life (Col. iii. 1).

The rainbow is the token of the covenant God gave Noah that the race would not be again destroyed by water. The rainbow is never seen

except when the fears of men might be excited with regard to another flood. It represents sunshine as well as rain. It is a striking symbol of God's kind regard for man. 1. It presents no arrows to the heavens, but is a striking emblem of peace. It very beautifully unites the seven prismatic colors, namely: red, orange, yellow, green, blue, indigo, and violet. 2. The rainbow reaches even unto the heavens. "And there was a rainbow round about the throne, in sight like unto an emerald" (Rev. iv. 3).

Noah was a type of Christ. We consider—

First: The Contrast. 1. After his deliverance from the waters of the deluge he fell into temptation, and became inebriated with the fermented juice of the grape. Butler thus alludes to this event in *Hudibras*:

"Which since has overwhelmed and drowned  
Far greater number on dry ground  
Of wretched mankind, one by one,  
Than e'er the flood before had done."

Jesus, the antitype, was absolutely perfect. 2. The ark was for the temporal deliverance of a few persons; Christ's salvation is eternal, and embraces all nations and tongues.

Second: The Likeness. 1. The name Noah is very significant, for it means rest or comfort, and his Father gave it by inspiration (Gen. v. 27). He and his family were the only ones that had true rest during those degenerate times that brought about the destruction of mankind. Noah was, doubtless, a powerful chieftain, of the family of Seth, and did all he could to check the deteriorating tendency of his day. In the beautiful language of Scripture, he "walked with God," and did not tread that downward path to a baptismal grave. He walked with God, like his ancestor Enoch,

"Who climbed Love's ladder so high,

From the round at the top he stepped to the sky."  
Christ, the antitype of Noah, came to give his people rest (Matt. xi. 28-30). 2. Noah was a preacher of righteousness, and so was Jesus. Noah, amid the wickedness of the ancient world, stood

"Like some tall mount that lifts its awful form,  
Swells from the vale, and midway leaves the storm;  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles on its head."

Jesus was anointed by the Spirit of God to preach the gospel of righteousness to the poor,

to bind up the broken-hearted, to deliver the captives, and prepare the people for the acceptable year of the Lord. 3. Noah prepared the ark ; Jesus built the ark of safety, the Church of Christ (Matt. xvi. 13-19). 4. Noah was the priest of the world ; Christ is the High Priest of our profession, or confession. We should rejoice in the eternal Priesthood of Jesus Christ, for he is able to save to the uttermost all that come to the Father by him (Heb. vii. 25).

#### JONAH AND THE WHALE.

Matt. xii. 41 : There is nothing certainly known of the prophet Jonah except what is written in the Bible. He was the son of Amittai, of Gath-hepher, in the tribe of Zebulun, and was consequently of the northern kingdom, and not of the tribe of Judah. From II. Kings xiv. 25, it is evident that he began to prophesy not later than the reign of Jeroboam II., grandson of Jehu, which began 825 B. C. He was to Jeroboam II. what Ahijah was to Jeroboam I., and what Elisha was to Jehu. It is supposed that he prophesied from forty to fifty years. He was one of the early prophets,



and his prophecies are among the earliest that have come down to us in a connected form. He was contemporary with Homer, the great poet, and with Lycurgus, the Spartan law-giver.

It has been claimed that the book of Jonah should not belong to the divine canon, because Jonah did not prophesy in reference to either Judah or Israel. His prophecy is a rebuke to the kingdom of Israel. As the Israelites would not hear the word of God, the Lord sent his prophet to the great Gentile city, Nineveh, to warn it against the deteriorating tendency so fearfully visible in it at that time. The book of Jonah clearly teaches us that God did not intend to confine his revelation to the Hebrews alone; for he even sent it beyond the Tigris to the great city of Nineveh. It was a great mistake on the part of the Hebrews to suppose that they were the special favorites of Heaven, and that there was no hope for the residue of mankind. Jonah, like Peter at a later date, had never eaten anything common or unclean, and it required a miracle to fully convince him of his duty. The Hebrews had special antipathy towards the Assyrians; Jonah was a patriot, and he did

not want to preach to the enemies of his country.

The book of Jonah was, doubtless, written by the prophet himself, for it places his faults before us in a glaring light, without any effort to excuse his conduct. It bears the marks of sincerity, and the writer was honest enough to place his faults before men so that they might profit by his mistakes. This is characteristic of all Bible writers, so different from the method of profane historians. They make a great effort to hide the faults of their heroes.

Jonah was commanded to go and proclaim in the greatest city in the world its impending doom: "Yet forty days, and Nineveh shall be overthrown." His route to Nineveh was indeed a perilous one. He was five hundred miles from the doomed city, and to reach it would require him to pass over rugged mountains, across burning deserts, and through a pathless wilderness. To cross great rivers, contend with wild beasts and meet savages without any visible means of defense, was a thorough test of his faith in God. He could not reach Nineveh without passing over the frozen regions of the snow-crowned

Hermon, and wandering through the cedars of the renowned Lebanon. It was a duty requiring a man of very decisive faith and of an iron will to perform. Jonah at first could not bear the test; it required severe discipline to prepare him for the great work.

The Lord commanded Jonah to go and preach to the Ninevites. He went in the opposite direction to what the Lord had directed. Tarshish was directly west, in the southern part of Spain, and the most distant western country known to the Hebrews. It had been settled by the Phœnicians, the greatest seamen of ancient times. Jonah fled from duty. While we are condemning his conduct, let us remember the large number of religious teachers who give way before fewer obstacles than those with which Jonah had to contend. Besides the perils of the journey, Nineveh was at that time the largest city in the world. It was one of the oldest, having been builded by Nimrod, the grandson of Noah. It was fully sixty miles in circumference, and contained a population of more than six hundred thousand. The western powers greatly feared this gigantic kingdom, and it was

the desire of every patriotic Israelite to have the city overthrown. Jonah evidently feared that the Ninevites would repent, and the desire of his heart would not be accomplished. He went to Joppa, and paid his fare to Tarshish. It appears, however, that he told the crew when he got on the ship that he was fleeing from the presence of the Lord. The prophet wanted to be alone ; so he went down into the hold of the ship, and tried to sleep off his trouble. The Lord soon sent a storm that overtook the rebellious prophet. The mariners lost control of the ship, and saw that all would go down if something was not done. They called upon their gods, and awoke Jonah to call upon his God ; but all in vain, for the tempest continued to increase. Finally they cast lots to find out the guilty one, and the lot fell upon Jonah. The prophet saw that he could not hide himself from the face of the Lord ; so he calmly submitted to his fate, and asked to be thrown into the sea, which he knew was the only thing that would ever stop the storm. Among the monsters of the deep, the Lord prepared one to swallow up Jonah. The preservation of Jonah's

life in the stomach of the great fish was indeed a wonderful miracle, but no more wonderful than many others that have occurred.

The skeptic claims that the whale could not have swallowed Jonah. The Bible simply teaches that God prepared a great fish, and that there are such that could swallow a man, is beyond doubt. The white shark could easily do so; and Captain King, in his "Survey of Australia," says that he caught one which could easily swallow a man. Blumenbach claims that a whole horse has been found in the stomach of such a fish. Ruysch says that the shark has been known to swallow a man in armor. Naturalists state that sharks have the power of throwing up alive their prey. Mr. Darwin says: "I have heard from Dr. Allen, of Forbes, that he has frequently seen a diodon (or globe-fish, so called from its power of distending its stomach into a great globe) floating alive and distended in the stomach of a shark; and that on several occasions he has known it to cut its way out, not only through the coats of the stomach, but through the sides of the monster, which has been thus killed."

The word of the Lord again came to Jonah, saying: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." He immediately went, and entered the great city, which was surrounded with lofty walls, upon which were placed fifteen hundred towers. Early in the morning he commenced a day's journey within the circuit of the walls. As he passed parks, pleasure-gardens, palaces, temples, magnificent works of art, he proclaimed his pointed sermon: "Yet forty days, and Nineveh overthrown." His preaching soon attracted the attention of the whole city, and brought even the king to the earth, clothed in sackcloth and ashes. The Ninevites repented at the preaching of Jonah, and the city was saved.

God saw that the Ninevites had completely humiliated themselves, and had sorely repented of their wickedness; so he forgave them, and Nineveh was not destroyed. God's judgments are always based upon conditions, and even his foreknowledge is made conditional. God foresaw that Nineveh would be overthrown; and had not Nineveh changed her course, such



would have been the case. When Nineveh repented she complied with the only condition of her salvation. The sign of the prophet Jonah, and the reformation of the Ninevites, should have been a lesson to the Jews in the days of Christ. Forty days were given to the Ninevites in which to repent; and they properly employed the time. After the death of Christ forty years were given to the Jews, and they repented not. So their capital city and country were swept with the very besom of destruction.

We now have another evidence of the fickleness of human nature, even when honored by the spirit of inspiration. The extraordinary success of one day's preaching was too much for the intractable spirit of Jonah. He had forgotten his humiliation after the terrors of the sea, and his old pride of heart returned. He was angry because Nineveh was not destroyed—failing to recognize the fact that his preaching was to induce the people to repent. The success of his preaching is shown in the fact that the Ninevites did repent; yet he wanted the city destroyed which contained one hundred and twenty thousand helpless children.

He may have wanted their destruction to be a warning to Israel; yet their repentance ought to have been a greater lesson. There is too much of the spirit of Jonah even among Christians. Their combativeness and destructiveness are too largely developed. They need softening down by the restraining influence of the spirit of Christ.

Jonah was a type of Christ. 1. His name signifies dove, which represents the meek and gentle spirit of Jesus. Jonah was not a perfect type, for his dove-like nature sometimes left him. When Jesus was baptized of John in Jordan, the Holy Spirit descended upon him in the shape of a dove (Matt. iii. 36). 2. Jonah was a type of Christ in the fact that he proclaimed God's will to men. He preached repentance; Christ taught the people to repent and prepare for the coming kingdom. 3. Jonah represented our Saviour in his sufferings and deliverance. (1) Jonah was willing to be cast into the sea; Christ died voluntarily for the sin of the world. (2) In Jonah's sufferings we have represented the terrible agony of Christ in Gethsemane and upon the cross at Calvary.

(3) Jonah's preservation was a type of the resurrection of Christ from among the dead.

#### MELCHIZEDEK A TYPE OF CHRIST.

It has long been an interesting question to biblical scholars as to who was Melchizedek. Various answers have been given, but none at all satisfactory. It was, doubtless, the design of God to forever conceal his ancestry and posterity, that he might be a more fitting type of Christ. — Moses, in the fourteenth chapter of Genesis, simply represents him as king of Salem and priest of the most high God. Josephus agrees with Moses, and says that "he supplied Abraham's army in a hospitable manner, and gave them provisions in abundance" (Ant. i. 10, 2). Philo also refers to him as a real person, and says, "God made him king of Salem," and he calls him "the priest of the most high God." The name Melchizedek itself simply means "king of righteousness." Authorities are generally agreed that Salem was Jerusalem. Josephus takes this view of it; and the situation of Jerusalem corresponds well with the facts recorded in Gen. xiv. 17-20.

Jerusalem was to be prominent in bringing about the reign of the Prince of Peace, and was itself a type of the capital city of the kingdom of Christ. The priesthood of Melchizedek long antedated the priesthood of Aaron, and it showed that God had a people outside of the family of Abraham. Melchizedek was a striking type of Christ in the following particulars: (1) In his personal history Melchizedek well represents our Saviour. His descent is unrevealed. He certainly had father and mother, but we do not know anything about them. If he had posterity, we are entirely ignorant of it. In these things he is a type of a greater One. (2) The king of Salem well represented our Saviour in his official position. The word Salem itself means peace, and Jesus is called the Prince of Peace. He came to bring peace to this world, and introduced good will among men. Melchizedek was king as well as priest, and Jesus was to be of the same order (Heb. vii. 1-22; Psa. cx. 4). The prophet Zechariah calls Jesus a priest upon his throne (Zech. vi. 13). (3) Melchizedek represents Jesus in the blessing he bestowed. He blessed Abraham,

the father of the faithful, and brought forth bread and wine. Jesus blesses all the spiritual seed of Abraham, and his body and blood are represented to all true believers by the bread and wine of the Lord's supper. (4) Melchizedek was a beautiful symbol of Christ in the homage and tribute he received. He was greatly honored by the patriarch Abraham, and received tithes of all. Jesus is much more honored by all who believe in him and obey his commandments.

We do not have space to call attention to the many other striking types of Christ contained in the Old Testament. Moses, Aaron, Joshua, David, Solomon, and many others, were striking types of Christ. In the Jewish Tabernacle we have a typical representation of the whole scheme of redemption. The entire journey of the Israelites from Egypt to Canaan has in it profound significance. Paul, in I. Cor. x. 1-4, says: "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did

all drink of the same spiritual drink ; for they drank of a spiritual rock that followed them : and the rock was Christ." No difference how skeptical a man may be, if he will thoroughly acquaint himself with the typology of the Bible he will be fully convinced that the scheme of redemption is of divine origin. God has certainly given to man the wonderful plan of salvation.



## CHAPTER III.

### THE PROPHETIC ELEMENT OF THE BIBLE.

There can be no question that the prophets of the Bible claimed inspiration from God which enabled them to predict the future. It is very plain that the writers of the New Testament believed in the inspiration of the Hebrew prophets, and that they had clearly predicted the future. The prophetic evidence of the truth of the Bible is very convincing, for we can read upon the pages of history the fulfillment of these plain predictions.

In God's natural gifts to man we have hints of prophetic power beyond. There are two ways by which man tries to penetrate the mysteries of the future: (1) By mathematical calculation. The stability of the laws of nature are such that the calculations of the astronomer are very correct in case God does not interfere by his own direct power. We can not help admiring the wonderful endowments which God has bestowed upon man, and the greatness of the Author of

nature who has made the whole system so accurate in its movements. (2) Human sagacity. It is astonishing what power some men have to look into the future. It is one of the principal causes of the success of business men, and it shows the greatness of true statesmanship. We admire these things, but they are far from the prophetic gift, which is certainly a direct gift from God. No candid student of Bible prophecies can otherwise than believe that holy men of old spake as they were moved by the Holy Spirit.

When we study carefully the races of mankind, we can not fail to be impressed with the fact that the father of the post-diluvian world spake by inspiration concerning the destiny of his sons (Gen. ix. 25-27). Thomas Paine once declared that, if God had prophets, we should expect them to speak in language that could be understood. The student of ethnology has no difficulty in understanding the language of Noah. The descendants of Ham have been the slaves of the world; the descendants of Shem have given the world its religion; and the descendants of Japheth have been the political rulers of the world. The Hamites were not

slaves for centuries after the prediction of Noah. At one time they disputed even with Rome the empire of the world. The prophecy, however, has been literally fulfilled. Alexander took Tyre, Rome conquered Carthage, and the Hamites became the servants of Japheth, as they had been of Shem when the land of Canaan was conquered. Since then Africa has ever been noted as the land of slaves, and these slaves have been transported to different parts of the world. We rejoice to know, however, that there are indications that the slave trade will come to an end, and Africa receive the light of modern civilization. The predictions concerning Shem and Japheth have been as fully fulfilled. The descendants of Japheth are now disseminating that religion which came through the posterity of Shem. The political triumphs of the Indo-European races in all parts of the world show that the descendants of Japheth are literally dwelling in the tents of Shem.

A thousand years after the prophecy concerning the sons of Noah, an angel prophet announced to Hagar the destiny of her offspring (Gen. xvi. 10-12). The descendants of Ishmael are to this

day in harmony with the prophecy—wild and mighty. They possess that character wherever you find them. They have ever dwelt in the presence of their brethren, and have escaped all foreign yokes. Neither the armies of Egypt, Persia, nor Rome were able to subdue them. To this day even the Sultan of Turkey, their nominal ruler, is compelled to pay them a yearly tax to obtain the privilege of transporting his caravans over their plains to Mecca. They yet possess territory equal in extent to that of Rome in her palmy days. We can not account for these facts without admitting that the angel prophet actually spoke to Hagar, in harmony with the teaching of the Bible.

#### EGYPT IN PROPHECY.

(Isa. xi. 15; xix. 3-7; Ezra. xxix. 13-16; xxx. 10-26.)

Egypt was the oldest and most civilized of ancient nations. Her monuments are an evidence of her skill, and the wonder and astonishment of the whole world. She was the gift of the Nile, and when other countries had no corn there was plenty in Egypt. The Egyptians were noted for their discoveries in

the arts and sciences, and Egypt for a long time was the university of the world. It was there that Moses, Pythagoras, Herodotus and Plato were educated. The Egyptians understood the form of the earth and length of the year; they had considerable knowledge of geometry and other branches of mathematics; they were quite well acquainted with chemistry, anatomy, and other branches of science. Glass has long been considered a modern invention, but it is now supposed that the Egyptians well understood it. There is nothing in modern times that will compare with the majestic pyramids of Egypt. It is not surprising that Napoleon greatly animated his troops when he said: "Soldiers, forty centuries are now looking down upon you." The great pyramid was several centuries old when Abraham visited Egypt. While Egypt was in the very height of her prosperity, the Hebrew prophets made known her destiny; and any one who will take time to read the historic fulfillment will be able to verify the correctness of the prophecies.

The prophet declared that the waters would fail from the sea. A great Egyptologist says:

"An important geological change has, in the course of centuries, raised the country near the head of the Gulf of Suez. Since the Christian era even the head of the gulf has retired considerably southward." A few days ago I read in a reliable journal that Sir Samuel Baker, the famous African explorer, claimed that a great drouth in Egypt was caused by the fact that El Mahdi, who since the fall of Khartoum had been master of the Soudan, had turned out of its course the Atbara river. This is the most important tributary to the Nile, and necessarily affects the rise of the great river. It is also claimed that Stanley said that the king of Uganda could at any time turn the Nile out of its course. Indeed is prophecy being fulfilled in our eyes.

Ezekiel predicted that there would no more be a prince from the land of Egypt. The spirit of Egypt was completely destroyed by the victorious powers which overran her. She has been conquered by the Persians, Macedonians, Romans, Saracens and Mamelukes. There is nothing in the history of nations like the form of government maintained in Egypt since the



country was conquered in the thirteenth century by the Mamelukes. The successive rulers have risen from the position of vassals to that of supreme power; so no native prince has occupied the Egyptian throne. It was more than political sagacity which enabled the prophet to predict this; and it was more than scientific knowledge which enabled him to make known the geological changes which would take place in that sin-cursed country.

Religion was the ruling principle of the Egyptians, although they had greatly apostatized from the primitive faith of the world. When they accepted true religion they became its greatest advocates, and Egypt once more became the literary center of the world. Ptolemy Philadelphus founded the famous library of antiquity, and the Old Testament was translated into the Greek language. So we are indebted to Egypt for the famous Septuagint version of the Old Testament. God does not forget the good done in his name, and the prophet clearly teaches that there is a better time coming for Egypt. In harmony with the statement of the prophet, the Suez Canal has become a highway between

Egypt and Assyria. In the movements of Great Britain and other western powers, it is very evident that there will be a revival of a Christian civilization in the East, and then Egypt, Palestine, and Assyria will become a blessing to the nations.

#### THE DESTRUCTION OF BABYLON.

Babylon was probably older than Nineveh, and has been identified with the Babel of Genesis. Josephus represents Nimrod as being the prime mover in the impious enterprise. Babylon was an important city even during Ninevite supremacy, and was the center of science, literature and religion. The Babylonians looked upon their conquerors very much as the Greeks looked upon the Romans, and the Jews upon the Gentiles. While a coalition was being formed against Nineveh, Nabopolassar, the greatest of Assyrian generals, was sent to Babylon to quell the insurrection. He placed himself at the head of the coalition, captured Nineveh, transferred the capital to Babylon, and thus founded the Babylonian Empire, 610 B. C. His son and successor, Nebuchadnezzar, was the

greatest of rulers, and one of the most magnificent builders that the world has ever known. His power was absolute, and he could say more truly than could Louis XIV., "I am the State." Daniel could say to him, "Thou art the head of gold." He actually made Babylon what Napoleon afterwards tried to make Paris—the great metropolis of the world.

According to Herodotus, the father of history, Babylon was the most magnificent city of ancient times. Its location had much to do in giving it such prominence. It was situated on the great river Euphrates, and occupied the central position for trade in the then civilized world. Before the invention of the railroad system it was not possible for a great city to flourish anywhere except on or near a great water-course. The walls of Babylon were three hundred feet in height, and the width of the walls was such that four chariots abreast could pass one another on the top. Upon these gigantic walls stood two hundred and fifty towers. This great city was entered by one hundred gates made of brass and iron, and on each side of the Euphrates, which ran through the city, were inner walls with massive

iron gates at each of the broad streets which ran down to the river. A number of ferry-boats were always ready to accommodate the people in crossing the river. Indeed, startling to us was the civilization of ancient Babylon. The royal buildings within the city were immense. Oriental travelers describe a mound from which one of them towered as covering thirty-seven acres of ground. The hanging gardens of Babylon have long been classed among the wonders of the world. Square in form, they were formed in terraces, one above another, until they reached the height of the city walls. The top was covered with sheets of lead placed upon flat stones that had been cemented together with bitumen, the natural pitch of that country. Machinery was used to raise water from the Euphrates to the top of the wonderful gardens. All this marvelous work is said to have been accomplished to please the fancy of the queen, who was fond of the hill country. Much has been lost of Babylonian greatness; but what the monuments have preserved causes us to contemplate in amazement the ruins of the ancient world.

When Babylon was at the height of her glory the Hebrew prophets predicted her utter ruin. Isaiah declared that it should be overthrown as when God overthrew Sodom and Gomorrah; that it should never be inhabited; the Arabian would not pitch his tent there, nor the shepherd make his fold; that owls and doleful creatures would there dwell, and satyrs dance there (Isa. xiii. 19-22). Oriental travelers are witnesses to the fulfillment of this prophecy. The Arabs believe the ruins to be the abode of evil spirits, and under no circumstances can be induced to pitch their tents there. The prophet even calls Cyrus by name, and minutely describes his wonderful career (Isa. xlv. 1-4.) Josephus informs us that after Cyrus had taken Babylon the prophecy was shown to him, and that he was struck with admiration at the manifest divinity of the writing. It may have had much to do in influencing Cyrus to restore the Jews to the fatherland. Jeremiah declared that the broad walls of Babylon should be utterly broken (Jer. li. 56-58). This prediction had not been entirely fulfilled until modern times.

While Babylon has become proverbial on account of the wickedness of her inhabitants, the city itself seems to have served as a model for John in describing the New Jerusalem. It was a city "lying four square," the "walls great and high," and a river flowing through the city and in the midst of the street of it, and on either side of the river the tree of life bearing twelve manner of fruits.

Belshazzar was associated with his father in the government of Babylon, and consequently bore the title of king. It was on the last night of his reign that he made a great feast, to revel amid the praises of his wives and concubines. There never lived a prouder or more profligate king than was the last of the Chaldeans. His time was spent in sensuality and self-indulgence. He wore dyed garments of brilliant colors, and curled his hair. I once met a preacher who curled his hair, and I said to myself, "This is a Belshazzar;" and I was right. Belshazzar inherited enough to ruin any young man who is not fortified by a strong character and a great mastery over his own passions. When quite young, he was admitted to a share of regal pow-



er, which was too much for even the great Nebuchadnezzar ; and it is not difficult to predict its effect upon this effeminate young prince. He had everything calculated to indulge passion and flatter pride. Princes were his servants, and the daughters of kings his concubines. The spoils of conquered nations enriched his capital, and his provinces were cultivated by conquered people. According to history, he was hasty in temper, luxurious in habit, indulgent towards his favorites, and extremely cruel towards those who happened to offend him. It is said that when opposed in his will his effeminate face would color with the ferocity of a demon.

Just before Belshazzar's great feast, the province of Babylon had been overrun by a great northern army, and the army commanded by the father of Belshazzar seems to have been separated from Babylon. It appeared to the watchmen on the towers that the enemy had withdrawn from Babylon. Belshazzar, doubtless, thought the war over and the kingdom safe ; so he made a feast for his thousand lords. The retiring army was ridiculed, and even the guards deserted their posts. All the gates of the palace

walls were left open ; so an army could come under the walls by draining the river. The Babylonians were so reckless that they paid no attention to the mysterious falling of the waters.

In the great feast Belshazzar reached the summit of impiety by ordering for drinking cups the vessels of the Lord's sanctuary. It was a daring act, of which even the great Nebuchadnezzar would not be guilty. Belshazzar was full of intoxicating wine, and was prepared for any impious act. A great historian has said : " The Babylonians were much given to wine and to those things which follow intoxication." Jeremiah predicted the drunken character of the Babylonian rulers. Belshazzar was greatly frightened at the mysterious hand even before Daniel made known to him his terrible doom. Like most men engaged in midnight revelry, he was greatly frightened at approaching danger. The joints of his loins were loosed, and his knees smote each other. If he had had any boots, he evidently would have been frightened out of them. " In that night was Belshazzar, king of the Chaldeans, slain." The kingdom was divided between the Medes and Persians.

On that dreadful night  
The Persian in his might  
Entered the city that was doomed  
Belshazzar ignored the right,  
On that terrible night,  
When so near the tomb.

While there was feasting in the halls,  
An army passed under the walls  
To end forever Babylonian reign;  
For on that night—that awful night—  
Was Belshazzar, king of the Chaldeans, slain.

#### THE JEWS AND JERUSALEM.

The commonwealth of Israel lasted a little more than fifteen hundred years. It ended when Samaria was taken by the Assyrians. The kingdom of Judah lasted much longer, and it became the representative of God's chosen people. More than three thousand years ago, while their fathers were wandering in the wilderness, Moses, their great leader and prophet, foretold their destiny. Those who will take time to study their history will find that Moses made no mistakes in his predictions. The prophetic history of the Israelites is sufficient to establish the divine authority of the Bible. I hope that all my readers will carefully ex-

amine the following references: Deut. xxviii. 36-65; Lev. xxvi. 33-44. Moses gives us the following facts: (1) That the Jews would be scattered among the nations; (2) that they would flee from the sword, and have no power to stand before their enemies; (3) that they would be brought into a nation, which neither they nor their fathers knew; (4) that they would not be utterly destroyed; (5) that they would become an astonishment, proverb and byword among all nations.

These predictions have been literally fulfilled in the invasion of Judea by the Chaldeans and Romans. It was predicted that in their sieges they would suffer much by famine. Such was the case when Jerusalem was besieged by the Chaldeans, and also during the Roman siege the people were driven to the greatest extremity by famine. It was predicted by both Moses and Jeremiah that the mother would make food of her own offspring (Deut. xxviii. 53; Jer. xxvi. 29). This prediction was fulfilled nine hundred years after the death of Moses, in the siege of Jerusalem by the Chaldeans. Again it was fulfilled fifteen hundred years after the

time of Moses, when Jerusalem was besieged by the Romans.

Jesus was a prophet like unto Moses (Acts iii. 22); and let us now examine some of his predictions concerning the Jews and Jerusalem. On Mt. Olivet he told his disciples what would be the fate of the temple of Jerusalem and of the whole Jewish nation (Matt. xxiv.; Luke xxi.). It was about forty years before the destruction of Jerusalem that these predictions were uttered. —It was recorded by Matthew and Luke at least twenty years before the siege of Jerusalem by the Romans. It is the testimony of antiquity that both of these evangelists were dead before Titus led the Roman army into Palestine.

We will consider the predictions under the following heads: (1) The signs, the investment of Jerusalem by the Romans; (2) the circumstances connected with the siege and destruction of the temple and city; (3) the consequences of this terrible catastrophe.

During the life of Jesus no false Christs arose; there was no war, and no prospect of any; the temple and Jerusalem stood in all

their grandeur. Jesus foretold that there would arise false Christs, that there would be earthquakes and famine, extraordinary appearances in the heavens, wars and rumors of wars, and such tribulation as had not been from the beginning of the world.

We read upon the pages of Josephus and Tacitus a fulfillment of these predictions to the very letter. Josephus particularly describes the false Christs and false prophets, speaks of wars and rumors of wars, and declares that the disorders of Syria were terrible. He also speaks of earthquakes, famines and pestilences, and of fearful signs from heaven. He tells of a star, resembling a sword, which stood over the city ; and of chariots, and troops of soldiers, running among the clouds, and surrounding cities. He says that as the priests were going into the inner court of the temple at the feast of Pentecost, they felt a quaking, and heard the sound as of a multitude, saying, "Let us depart hence." Tacitus also says that there was a loud voice declaring that the gods were removing. It is said that the people were greatly affected by a man who appeared in Jerusalem four years be-



fore the siege, and ran up and down the streets, crying day and night, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple. Woe! woe to Jerusalem!" No persecution could stop him, and he continued until killed during the siege. The student might also read Suetonius and Seneca for an account of the fulfillment of some of these awful predictions.

The circumstances connected with the fulfillment of God's judgment against this wicked nation are as follows: (1) The event would take place before the existing generation had passed away; (2) a heathen nation, bearing idolatrous ensigns, would wage war against the Jews; (3) Jerusalem and the temple would be utterly destroyed, and not one rock would be left upon another of this sacred edifice; (4) that multitudes would fall by the edge of the sword, and a great number would be carried into captivity; (5) that the distress would exceed anything which had ever occurred in the world.

The Romans surrounded Jerusalem, when two or three millions of the Jews had assembled at the Passover. Some of the leading men thought

of opening the gates, when all at once, without any apparent reason, the army appeared to withdraw. At this time the disciples of Christ left the city, and went beyond the Jordan. Titus soon returned, and dug a trench around the city. Then there was a fearful time within the walls. Faction, famine and pestilence rapidly did their deadly work. Those who endeavored to escape were crucified by the Romans until crosses were wanting for this cruel work. Food became so scarce that the people were guilty of cannibalism, and women were known to eat their own offspring. It is said that when Titus beheld the dead bodies that had been thrown over the walls, he called God to witness that it was not his doing. Josephus computes that upwards of one million three hundred thousand persons perished in the siege of Jerusalem alone. Contrary to the wish of Titus, the temple was utterly destroyed, so that not one stone was left upon another.

The consequences of this terrible catastrophe were also the subject of prophecy, and are being as literally fulfilled as were the other events. The Jews who survived were sold as slaves,

and scattered among the nations. Jerusalem was trodden down of the Gentiles, and continues in this condition to the present time. They have been a hiss and a byword, and have been the subjects of persecution in nearly all parts of the world. The Emperor Julian, who had apostatized, tried to rebuild the temple, and thus defeat the prophecy, but failed. The Jews have found no permanent home in any country, but have been expelled from kingdom after kingdom. Spain tolerated them for a long time, and they called it an earthly paradise. In the days of Ferdinand and Isabella eight hundred thousand Jews were expelled from Spain. The account of their sufferings after this makes the blood run cold. They will continue in this scattered condition until they accept the Saviour of the world, whom they have so long rejected.

#### CHRIST AND HIS KINGDOM.

There is a tendency on the part of mankind to dwell upon the glories of antiquity. The ancient nations were delighted in contemplating the golden age of the past, and were not very hopeful in reference to the future. The Jews

were an exception to this, and established their commonwealth upon a vivid view of the reign of Messiah. Their thoughts on this subject had become so widespread that the civilized nations of the world were looking for a great deliverer about the time that Jesus came. About the time that Pompey held Jerusalem, Suetonius declared that nature would bring forth a king. The senate decreed that every child born during the year of the conquest should be put to death. The decree, however, could not be executed, and every mother in Rome thought that she saw in her own child the promised one.

1. The prophets made known the time and place of our Saviour's birth. Jacob, in bestowing his last blessing upon his sons, declared that the scepter would not depart from Judah until Shiloh come (Gen. xlix. 10). Daniel also predicted the time, and at the birth of Christ the scepter only lingered in the Herodian family. The place of the Saviour's birth was also designated, and he was to be of the house of David (Micah v. 2; Isaiah xi. 10; Jer. xxiii. 5, 6; Rom. i. 3). Matthew definitely states that he was born in Bethlehem in Judea (Matt. ii. 1), and it was

because of their relationship to David that Joseph and Mary were in Bethlehem at the time. The mission of John the Baptist, so graphically described by Matthew, was foretold by the prophets Malachi and Isaiah (Mal. iii. 1; iv. 5; Isaiah xl. 3).

2. The character and mission of Jesus were clearly foretold by the prophets. He was to work miracles, and be rejected by his own countrymen (Isa. xxxv. 5, 6; viii. 14; liii. 2, 3; Jer. i. 11). The prophetic representation of the Messiah as king and conqueror, also as a man of sorrow and grief, caused the Jews at one time to look for two Messiahs; the one a great conqueror, and the other a patient sufferer. Both of these characters are perfectly fulfilled in Christ, but not in any other person who has ever lived.

3. The sufferings and death of Jesus were also subjects of prophecy (Isa. liii. 8; Zech. xii. 10; Jer. xix. 34). It was even stated by the prophet that he would make his grave with the rich (Isa. liii. 9; Matt. xxvii. 57-60). His resurrection was foretold in the statement that his body would not see corruption (Psa. xvi. 10; Acts ii. 29-31).

These prophecies in reference to the Messiah are matters of fact, and can not be disputed by any candid investigator. They certainly prove that Jesus of Nazareth was the Christ, the Son of God. Lord Byron says; "If ever man was God, or God man, Jesus Christ was both." The following is from the skeptical Rousseau: "Can it be possible that the personage whose history the gospel contains should be a mere man? What sublimity in his maxims! What profound wisdom in his discourses! If the life and death of Socrates are that of a sage, the life and death of Jesus are those of a God." Goethe, the great genius of German literature, speaks thus of Jesus: "He is the *divine man—the holy one.*"

We now call attention to the Kingdom of Christ, and will find it also in perfect harmony with the predictions of the prophets. That being true, the Jews were entirely inexcusable for misunderstanding its character.

There is no nation of originality which has not its favorite political principles. At the origin of the American Republic, liberty and equality were the watchwords of the American



people. No man could be a statesman who did not understand the spirit of the people. Such a daring and independent man as was Patrick Henry was the type of statesman which was at that time needed. In England he would not have suited, for the principles of the English people were entirely different. They needed a more conservative man.

The principles of the Jewish people were peculiar, when compared with those of other nations. They were ruled by an invisible King. Jehovah was their King. When the people finally insisted on an earthly king, and succeeded in getting one, it was contrary to the moral sentiments of the best men of the nation. The king was not regarded, however, as independent. He was simply considered the representative of Jehovah. The nearer this king would live to Jehovah, the more loyal would the people be to him. As the Hebrew people had peculiar political principles, so they had a peculiar type of statesmen. The prophets were their political orators. The one who lived nearest to the invisible King was the most powerful agitator. He could rebuke and even dethrone kings. At the

coming of Christ, the distinctive features of the Jewish people were losing their force, and the sect of the Pharisees had been organized to check inroads of foreign principles upon the Hebrew nation. They expected their Messiah to fully restore the principles of the theocracy, and enforce the Mosaic law. They really made the Christ inferior to Moses, for the one who simply practices under a law is inferior to the lawgiver. While Jesus fulfilled the Jewish law, he established a better one, and was consequently a greater lawgiver than Moses. The Jews in divers ways tried to test the claims of Jesus to the Messiahship. In the times of David and Solomon the Jews had imposed a tribute upon the surrounding nations, and they believed that their Messiah would do the same. When they questioned Jesus concerning the tribute money, they thought, if he was the Christ, he would be fired with indignation at such a national disgrace as paying tribute to a foreigner. To their astonishment, he appeared but little interested in the question, and told them to pay back into Cæsar's treasury the coins that had come from Cæsar's mint. The ancient kings of Judah had had

judges. Jesus was invited to be a judge, once in a civil action concerning an inheritance, and again in a criminal case of adultery. In both cases he declined the office, and in one case he expressly declared that he had no commission to exercise judicial functions. The ancient kings had commanded the armies of the nations, but Jesus would not take up arms even to prevent his own arrest.

Previous to the execution of Jesus, he underwent two trials—the one before the Jewish Sanhedrin, and the other before the Roman court. The confidence of his disciples was very much shaken in him by the fact that he made no resistance. At his arrest, Peter, the leader among the disciples, drew his sword and struck the first blow, but Jesus repaired the injury, and gently rebuked Peter by stating a fundamental truth: “They that take the sword will perish by the sword.” The history of civil government fully verifies the correctness of this statement. What has become of the four universal kingdoms antedating the Christian kingdom? Without a single exception, they have perished by the sword.

When Jesus was brought before Pilate's bar the Jews accused him in these words: "This man says he is a king." The charge before the Sanhedrin was that of blasphemy, and the Jewish court condemned him on that charge; but the Roman authorities had deprived the Jews of the power to inflict the death penalty, so they had to resort to the Roman court. They knew that the charge of blasphemy was not actionable in the Roman court, so they had to bring the other charge which has been mentioned. Pilate examined the testimony, and found Jesus not guilty; but fanatical Jews threatened him with Cæsar. "Thou art not Cæsar's friend." "We are Cæsar's friend." They did not remain Cæsar's friend very long, for they continued to rebel until the Roman army finally destroyed their city, and scattered the nation. During the trial Pilate asked Jesus this question: "Art thou a king?" Jesus answered affirmatively, but stated that his kingdom was not of this world.

The kingdom of Christ was entirely original and of divine origin. It was the fifth kingdom mentioned by the prophet, and is destined to fill the whole earth. A kingdom has a spirit as

well as a body. In fact, the prophet represents the kingdoms of this world under the figure of a man. How could the kingdom of the Messiah affect those kingdoms which perished long before its establishment? They are all represented under one image, and animated by one spirit. While there was diversity in them, they were all governed by one fundamental principle, and that was to rule the world by force. Whatever tended to destroy that principle, of course, affected every kingdom governed by such a spirit. When the kingdom of Christ overcomes the spirit of might which governs the kingdoms of this world it will be entirely triumphant.

Jesus said, "My kingdom is not of this world" (John xviii. 36). Our Lord uttered many things which were dark even to his own disciples. But none of his sayings were more dark than those which pertained to the spiritual character of his kingdom. The Jews had long looked for a great temporal ruler, who would free their country from foreign influence, and restore the kingdom to its political influence in the days of David and Solomon. The disciples of Christ did not understand the spiritual nature

of the coming kingdom, even at the death of their Master. After his death they went a-fishing, and gave up all as lost. They said that they had thought he was the one to redeem Israel. After the resurrection of Jesus their hopes were revived, and they went to Jerusalem to await the fulfillment of the Father's promise. When Jesus was assembled with them they asked him to restore the kingdom to Israel. This teaches us that the disciples even at that time did not understand the spiritual character of the kingdom of God. The character of the kingdom which Jesus was to establish rose far above the conception of either Gentile or Jew. The Gentile had no conception above that of despotic rule. Even the Grecian republic sacrificed the individual to the despotism of the State. Plato, in his ideal republic, but poorly recognized the true value of individualism. While the Jewish ideal of kingdom was more religious than that of the Gentile, it fell far below the spiritual nature of the fifth kingdom portrayed in the second chapter of Daniel. The kingdom of Israel was both political and religious, like Mohammedanism. Considering the



condition of governmental science in the days of the Saviour, there was no possibility of either Gentile or Jew reaching, by the resources of this world alone, the ideal kingdom presented by Jesus Christ. We must, therefore, conclude that the kingdom of Christ is of divine and not human origin. It even required superhuman power to teach the disciples of Christ the spiritual character of their Master's reign.

The original spirit of peace, breathed by the kingdom of Christ upon the kingdoms of this world, met with their bitter opposition. Paul wrote to the Hebrews that the word of God was sharper than any two-edged sword. It was only the few in that day who were prepared to accept such a statement. It was thoroughly tested in the conflict between the kingdom of Christ and the Roman Empire. The Romans used the sword with which they had conquered the nations. The disciples of Christ used the sword of the Spirit, and in three centuries the conflict ended in the triumphs of Christ's kingdom.

The statement of Jesus, "My kingdom is not of this world," is poorly understood even at

the present day. There is no better evidence that a church has apostatized than to see it trying to unite itself with the State. The kingdom of Christ is not of this world, and it consequently does not interfere with civil government. It renders to Cæsar what belongs to Cæsar, and to God what belongs to God. A man can belong to Christ's kingdom, and at the same time be an obedient citizen of the government under which he lives.

#### THE SECOND COMING OF CHRIST, AND THE DESTRUCTION OF THE WORLD.

Striking manifestations of God's providence are sometimes called in the Bible the coming of the Son of man. This is true with regard to the destruction of Jerusalem, and the miraculous manifestation of the Holy Spirit on the day of Pentecost. Some confound these providential comings with the second personal coming of Christ. At his second personal coming Jesus will come in the clouds with the holy angels. The clouds and the angels are not connected with his providential comings.

1. The second personal coming of Christ is yet future. This the Bible makes very plain. Let us now carefully study its teaching on this point: (1) We learn, from Acts i. 11, that Christ is to come in the same way that he went into heaven. He will then come in person and in a cloud. He will gather all nations before him, which event has not yet taken place (Matthew xxv. 31, 32). We will now explain Matthew xvi. 27, 28. In the twenty-seventh verse it is stated: "The Son of man shall come in the glory of the Father with the angels." In the twenty-eighth verse: "There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." The meaning is that Christ will come at the end of his reign to judge the world; and for proof of this he tells them that some would live to see the beginning of his reign. (2) In Acts iii. 19-21, it is clearly taught that the second coming of Christ is yet future. The heavens are to retain him until the times of the restitution of all things spoken by the prophets since the beginning of the world. There are many prophecies yet to be fulfilled.

(3) Jesus, in Luke xxi. 24, foretells the fate of the Jewish nation. Christ will not come until all these things are fulfilled. Then he will come in a cloud with power and great glory (Matt. xxi. 27). (4) Paul, in his letter to the Colossians, teaches that Christ's second coming is yet to be fulfilled. In the third chapter and fourth verse we have this language: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This is an event which is yet to be accomplished. The saints will in the future, at the coming of Christ, appear with him in glory.

2. The second personal coming of Christ will be after the millennium. The word millennium is derived from the Latin *mille*, a thousand, and *annus*, a year, and it means a thousand years. While the Latin derivative, millennium, is not found in the Bible, its English equivalent is; so the subject of *millennium* is one of the deepest interest to all Bible students. We will now call attention to some things which will immediately precede the millennium. (a) The Bible clearly teaches that the fall of the Turkish Empire will precede the millennium, and be an

important preparation for it. In Daniel ii. 45, we have the plain declaration that he will come to his end, and none will help him. I believe that Bible scholars are quite well united as to the meaning of this verse. In Revelation xvi. 12, there is doubtless reference to the final destruction of the Ottoman Empire. The pouring out of the seven vials refers to God's judgments upon the enemies of his Church. The fourth vial probably represents the career of Napoleon the Great, who was called by his troops the Little Sun, and who humiliated the most despotic power that ever wielded the scepter over Europe. The fifth vial may represent the king of Italy, who poured out his own wrath upon the seat of the beast himself. The sixth vial consummates the career of the Turkish rulers, and prepares the way for the kings of the East.

In the allotment of Palestine, Michael will stand up for the children of Israel (Dan. xii. 1-3.) God has a wise design in keeping the Jews a distinct people, although they are scattered throughout the nations. Jesus stated that they would fall by the edge of the sword, and be led captive among all nations, and that Jerusalem

would be trodden down by the Gentiles until the times of the Gentiles were fulfilled (Luke xxi. 24). When the times of the Gentiles are fulfilled, the Jews will doubtless have much to do in establishing a true civilization in the East. In Romans xi. 15, Paul says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The receiving of the Israelites is called by the apostle a life from the dead. This we verily believe is the first resurrection of Revelation, twentieth chapter. The thirty-seventh chapter of Ezekiel gives a very graphic description of a resurrection, which is doubtless identical with the first resurrection of the Apocalypse. In the eleventh verse of this chapter, the prophet makes the following statement: "These bones are the whole house of Israel." In the twelfth verse, the restoration of the Jews is placed beyond all doubt. "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." The Jews are buried among the nations, and there are certainly providential indications that they will have



much to do in planting a true civilization in the East.

For a number of centuries that part of the world which was first Christianized, has been under the dominion of the prince of darkness. Why is it that the Christian religion lost its influence in that part of the world where it was first promulgated? It was because of apostasy on the part of the Church. It became worldly, and ceased using the sword of the Spirit, with which alone it could conquer. The last of the apostles wrote to the seven churches of Asia Minor concerning their departure from the true principles of Christianity. Of the seven churches addressed, there was but one which he did not reprimand. Those churches represented the condition of the Christian Church in the East at that time; and they were warned that their candlestick would be removed unless they repented.

The Apostle Paul also wrote concerning the great apostasy, and the temporary triumphs of the Man of Sin. The infidel boastingly asks, What has become of your Christianity in the East? If Christianity civilizes the nations, how

does it happen that there is no civilization in the East? A great writer has said that in the East there is no home. It is from the fact that there is now no Christian civilization in the East that there is no home. When the Church in the East compromised with the kingdoms of this world, it lost its power, and they triumphed over it. They had been conquered, but the conqueror submitted to the conquered. The children of the world manifested more wisdom in their generation than did the children of light. All these reverses of the kingdom of God were clearly predicted by the apostles; so God ordained that even the misfortunes of his people should become evidence of the inspiration of the Bible.

Although the kingdom of Satan is permitted for a time to wield the scepter over the East, God has clearly shown that this dominion will come to an end, and the Church of Christ will triumph in the Orient.

Some claim that Christ will come at the beginning of the millennium, raise the righteous dead, reign with them a thousand years, and then raise the wicked dead. I think that the

Bible clearly teaches that the righteous and the wicked dead will be raised at the same time. In John vi. 54, it is taught that the righteous will be raised at the last day. If the wicked were raised one thousand years after the righteous, it would be one thousand years after the last day. In John v. 25-29, it is clearly taught that both the righteous and wicked will be raised the same hour. Paul, in I. Corinthians xv. 51-52, says: "Behold I show you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The righteous will be raised at the sounding of the last trumpet; if the wicked are raised a thousand years after the righteous, what trumpet will raise them? If the same trumpet, it will sound one thousand years, and disturb the peace of the saints during the millennium. The position we have taken is in perfect harmony with the language of Paul in I. Thessalonians iv. 15-18. He does not teach that the righteous dead will be raised before the wicked dead, but that the righteous

dead will be raised before the righteous living are caught up to meet the Lord in the air. The righteous dead will be raised first, and together with the righteous living they will be caught up to meet the Lord.

Paul identifies a denial of the resurrection with infidelity, for he declares that if the dead are not raised, then Christ was not raised. If Christ was not raised, he pronounced himself a false witness (I. Cor. xv. 16-18). There are some even among professed Christians who deny the doctrine of the resurrection. A great effort is being made to explain away that portion of the Bible which so clearly teaches that the dead will be raised. It is claimed that the resurrection of the spirit fulfills the Bible statements in reference to the resurrection. The spirit will never be buried in the grave, so as to rise again. At death the spirit immediately goes to God who gave it. The word resurrection is from the Latin *re*, again, and *surgo*, to rise, and it has reference to the body, and not to the spirit. Christ's body was raised before it saw corruption, and his resurrection is made by Paul positive evidence that the dead will be raised. The

body which is sown will be raised, but changed. The raised body will not be identical in particles of matter with the body sown, but in form and appearance they will be alike. The bodies of the saints, who are alive at the coming of Christ, will also be changed. The body sown is material, but the body raised will be spiritual. In the future state man will have a spiritual body exactly adapted to the spirit.

(b) In Ezekiel, thirty-eighth chapter, we learn that Gog from his north quarters, with certain associates, will try to interfere with the new civilization of the Orient. The seventh vial of Revelation, sixteenth chapter, doubtless refers to the same thing. The dragon, the beast, and the false prophet seem to represent Russia, Papal Rome, and Mohammedanism. There is no other power so much like ancient Rome as is Russia. The word Czar is simply a contraction of Cæsar. These tyrannical powers will try to drive the new civilization from Palestine, but will be completely overthrown in the battle of Armageddon, which will doubtless result in the conversion of many of the Israelites to Christianity. Great Britain, the Tarshish of modern times, will

evidently oppose Russia in the great eastern conflict.

3. The second personal coming of Christ is connected with the judgment and punishment of the wicked. Man was created to the lofty ambition of an infinite good, and the unperverted man is never satisfied until he finds it. Man has ever been the object of heaven's tender and special predilection, and there is nothing in the universe which can destroy man except his willful disobedience to the divine government.

(a) It is certain that there will be a judgment. There are some who claim that the judgment is past, but this position contradicts the twenty-fifth chapter of Matthew, which teaches that Jesus will come with all his holy angels, and gather all nations before him. He has not yet judged the quick and the dead (Acts x. 42).

We learn from Acts xvii. 31 that God has appointed a day in which he will judge the world in righteousness by Jesus Christ, whom he raised from the dead. Paul wrote to Timothy that Christ would judge the quick and the dead at his appearing and his kingdom (II. Tim. iv. 1).

(b) At the judgment the wicked will go away



into everlasting punishment. God delivers the righteous out of temptations and reserves the ungodly until the day of judgment to be punished (II. Peter ii. 9). It is certain that an adequate punishment is not inflicted upon the wicked in this life. All persons of observation know that this is a fact. Some of the purest and best persons in the world suffer pain almost without mitigation. The eminent and godly Robert Hall is an example of this. Frequently wicked men live through life almost without a pain. Says one, They suffer in conscience. There are some who have the conscience almost dormant. It will not be aroused until the terrors of the judgment day bring it to sensibility.

It is claimed that God will not punish man eternally for the sins committed in this life. It must be remembered that the enormity of a crime is not determined by the length of time it takes to commit it. In a few minutes a man may commit a deed which will destroy his prospects so far as this life is concerned. May he not, therefore, in a lifetime be guilty of crimes sufficient to destroy his future prospects? If a man can so live here as to obtain eternal life, it

looks reasonable that he can also live in such a way as to fail in obtaining it. Besides, the bent of a man's life in the wrong direction may be such that it can not be counteracted. A body may go so far from the sun that centripetal force can no longer hold it in its orbit. So a man may get so far from the Sun of Righteousness that the magnetic power of this spiritual Sun will no longer affect him.

The Bible clearly teaches that the punishment of the wicked will be eternal. In Mark iii. 29 we have this statement: "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal condemnation." The person who will never be forgiven will, of course, be punished forever. His punishment is the necessary result of his conduct, and not because God delights in the punishment of any one. In Matthew xxv. 46 Jesus says: "And these shall go away into everlasting punishment, but the righteous into life eternal." The same *aionion* which expresses the duration of the life of the righteous also expresses the punishment of the wicked. It is a law of language that antithetical expressions are equal in

extent, but the opposite in character. The punishment of the wicked is, then, as endless as the happiness of the righteous. In Revelation xx. 10 we have the expression, "tormented day and night forever and ever," which is the duplicate of *aion*, and it is nowhere limited in the New Testament. The same expression is found in Revelation xiv. 11: "The smoke of their torment ascendeth up forever and ever." There is certainly no hope for those who die in willful rebellion against God.

4. The destruction of the world will take place at the second personal coming of Christ (II. Peter iii. 10). This earth has undergone many changes since its creation. One of the most important of these was the deluge. A little more than a century ago infidels declared that there was not enough water in the world to produce such a flood as the one described by Moses. Geologists have ascertained that vast boulders have been brought here from the Arctic regions even over the highest mountains. It has also been maintained that there is too much water for the earth to be destroyed by fire. Scientists now declare that beneath the crust of

the earth there is a vast mass of fire ; so that the wonder now is that the earth has not long since been destroyed.

The most recent astronomers are of the opinion that the earth is approaching the sun, and the time will come when it will strike the central body. Friction will then set the solar system on fire. This is certainly in harmony with the following language of the apostle Peter: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Science teaches that matter is indestructible, and intimates that from the chaotic state new heavens and new earth will be formed. The Bible clearly teaches that such will be the case.

## CHAPTER IV.

### THE SUPERNATURAL CHARACTER OF CHRIST.

What think ye of the Christ? is the most fundamental interrogation that has ever been propounded to men. For nearly nineteen centuries it has been the most vital question among all classes. Even unbelievers can not let it alone, for they feel that their eternal well-being might depend upon a proper answer to it. We do not understand by the supernatural something contrary to all reason, but that which is superhuman and above the common laws of nature. We believe that the supernatural comes within the domain of law, but it is a higher law than any with which we are now acquainted. All nature originated in the miraculous, and it is impossible for the world to get rid of the idea of miracle. In all this, however, we believe there was profound method. The mission of the Christ into this world was not without reason, for it was the grandest methodical arrangement of which man can form a conception.

**THE SUPERHUMAN WORKER.**

Nicodemus certainly expressed the belief of his age when he declared that no man could do the miracles which Jesus did except by superhuman power. The character of the miracles convinced Nicodemus and the most candid that they were wrought by the power of God. Even the enemies of Jesus admitted that his works were superhuman, but tried to ascribe them to Satanic influence. I will only have space to call attention to two of the most noted miracles wrought by Jesus.

1. THE HEALING OF THE BLIND MAN (John ix. 1-38). The ninth chapter of John is one of the most pathetic chapters in the Bible, and its life-like character can not fail to attract the attention of all students. It records one of the greatest miracles performed by Jesus; and the circumstances connected with it were such that even the Jews were forced to acknowledge its genuineness. Their last resort was to attribute it to Satanic influence; but the beneficence of the work was such that Satan could not have had anything to do with it. He knew too much



to work against himself, and thus divide his own kingdom. The candid student can not fail to perceive the supernatural character of Christ in the ninth chapter of John.

The Jews believed that special suffering was the consequence of special sin; and as this man had been a great sufferer, they thought that either he or his parents had been guilty of great sin. Like the comforters of Job, they were a torment to the afflicted instead of sympathizing with them. They were too ready to pry into the secrets of others, and loved judgment better than mercy. Jesus was altogether of a different spirit. He saw the suffering man, and was anxious to relieve him. The cause of the man's condition was not then important; but the important thing was to so use it as to benefit the man and others. The language of Jesus does not imply that the man and his parents had not been guilty of sin, but that no special sin of theirs was the cause of the man's blindness.

The sun was then rapidly declining towards the western horizon, and Jesus made use of that fact to teach an important lesson. He constantly made use of natural phenomena to explain

the spiritual character of his life and work. As the light of the day is the appointed time to work, so the life and light before the grave is the appointed time to work for God. Jesus had no time to lose, for he knew that the grave was not far in the future. The same thing is true with us. Life is short, and death is certain. We must work while it is day, for the night of death will soon come, when man's work is done.

While in the world, Jesus was the light of the world. As physical light and life depend upon the sun, so all spiritual life and light depend upon the Sun of Righteousness. The sun dries up the quagmire, but his beams remain pure; so the Sun of Righteousness mingled his beams with the darkest elements of unregenerate humanity, but remained himself as pure as the light of heaven's bright king. The ancients believed that the saliva of one who had not broken his vow was good for weak eyes, and that clay would drive the tumors from the lids. Of course they had no remedy for one born blind. Jesus did not ignore means in his work, but used the common remedies, and gave them efficiency by his spiritual power. The man was told to go to

Siloam and wash ; which he did, and was healed. This recalls the washing and healing of Naaman, the Syrian. Jesus did his part, and the man had to do his.

The man that had been healed was well known in Jerusalem, for he had long been a blind beggar. The people were so startled at the cure that a buzz went through the community, and some were disposed to deny the man's identity. There is an inherent love of recognition on the part of man, and there was too much manhood on the part of this man to lose his identity. The miracle had been wrought on the Sabbath day, and the Jews were perplexed about it. The rabbinical law forbade a man to put spittle even on one of his own eyes on the Sabbath. Jesus had not only put spittle on the man's eyes, but had actually mixed the saliva with clay. They felt that the law had been broken, and brought the man before the Pharisees. The man so faithfully narrated the facts concerning the cure that the Pharisees were puzzled. They sent for the parents of the man, who soon identified their son. The difficult question as to how the man had been healed was yet to settle. The

knowledge the people had of him, and the fact that he could see, confirmed the truth of his statement. There was no possibility of getting rid of the fact of the miracle; so the Pharisees affirmed that it was from an evil source, or it would not have been performed on the Sabbath day. Those who could look at it fairly were satisfied that God would not give to a sinner such power. The character of the miracle showed that it was from a good source, and the miracle itself proved the superhuman power of Jesus.

2. THE RAISING OF LAZARUS (John xi. 1-54). The hostility of the Jews in Judea towards Jesus was such that he retired into Perea beyond Jordan, and made his home at Bethabara, the place where he was baptized. His ministry there was very successful, and it is thought that at that time he sent out the seventy. It was an interesting place to him, for the shadow of Nebo, where Moses died, rested upon the valley. His Perean ministry was cut short by the news of his friend's illness.

None are exempt from sickness. A man, by living up to the laws of hygiene, may postpone

sickness a long time, but ultimately it will come. Keep a watch in good repair, and it will run a long time, but finally it will wear out. A man may live as long as did the philosopher Kant, and literally dry up; but the human system is so constituted that it will wear out at last.

As his name indicates, Lazarus was a godly man, and his house had frequently been a home for Jesus. It appears that all the family had died except a brother and two sisters, and these sisters necessarily felt greatly dependent upon that brother. Jesus greatly loved that pious family, and the mutual friendship that there existed has forever sanctified true friendship. When we are in trouble we want our intimate friends to know it; so these girls sent a very modest message to Jesus. They evidently knew the cause of his retirement, and did not want him brought into danger, but felt that he must know the news. As soon as Jesus learned of his friend's sickness he decided the result. His language is marvelous, and shows that he understood all God's plans. The Son of God would be glorified in working the greatest miracle of his ministry; and this miracle would

hasten his own death and ultimate glorification. While the love of Jesus for Lazarus was great, it was under the control of reason, and could not conflict with duty. He had good reasons for remaining two days longer in Perea; and although Mary and Martha were in great trouble, it would be for their good. Christians need more patience in affliction, and should study God's will rather than their own pleasure. Our trials in this life only tend to greater joy hereafter.

When Jesus suggested the propriety of returning to Judea again, the disciples only thought of danger and of death. These things did not trouble their Master. He only thought of duty, and was ready to face anything in its way. It was doubtless early in the morning when they started, and this suggested the beautiful figure of working while it is day. God had given him a special time for work, and it could not be neglected or delayed under any circumstances. Jesus always worked by his Father's timepiece. When he spoke of the sleep of Lazarus, the disciples were ready to make excuse for remaining in Perea, on the



ground that sleep indicated returning health. Sleep is a beautiful emblem of death, and is so used in the Bible. As returning day awakes man from the sleep of night, so the day of judgment will awake him from the sleep of death. Jesus finally told them that Lazarus was actually dead, and expressed his gratitude that Providence had so arranged affairs that he was away from Judea during the sickness of his friend. He thus intimates that he would have healed Lazarus of his sickness, and, of course, the miracle would not have been so great as raising him from the dead. Nothing appeals so powerfully to the senses and imagination as raising the dead.

The raising of Lazarus is the highest point in the personal ministry of Christ. It was the greatest of his miracles, and a prelude to his own resurrection. The philosopher Spinoza declared that if he could believe that Jesus raised Lazarus, he would tear to shreds his own philosophic system, and accept the creed of Christians. The theories of skeptics to explain away this great miracle have been so inconsistent that the thoughtful have been compelled

to reject them. They are not in harmony with what these writers have said was the character of Christ. The narrative has the true marks of authentic history, and the faithful historian has no right to reject it.

Jewish sepulchers were out of town, and were either natural caverns, or artificial ones hewn out of solid rock, with recesses in the side where the dead were laid. The door was closed with a large stone to keep away beasts of prey. When Jesus commanded the stone to be taken away, Martha objected that the body had been buried long enough to become offensive. The Jews claimed that death was caused by a drop of gall falling from the sword of an angel, and on the fourth day decay commenced, so that the spirit departed, to return no more until the resurrection. Jesus gently reproved Martha for her lack of faith, and assured her of the results of a proper exercise of it. They removed the stone, which was all they could do. God requires man to do his part; and what he can not do for himself, Jehovah does for him. The raising of Lazarus had been determined before leaving Perea, and the prayer which he

offered at the grave was especially designed for the benefit of those present. When Jesus spoke the word Lazarus came forth, and all the sweet memories of the past illuminated his countenance. The vivid imagination of Homer preserved from decay the body of a hero only for noble burial. God does not forget his heroes, and looked after the body of the faithful Lazarus until it was reanimated by the conscious spirit. The loud voice that brought Lazarus from the grave will be heard again (I. Thess. iv. 16; I. Cor. xv. 52); then all that are in their graves will come forth. A spiritual body will be raised—one that will be exactly adapted to the spirit. Conscious identity will have been preserved by the spirit; so when it enters into the spiritual body all the sweet memories of the past will be perfectly vivid before the mind. Not only will the friends of the past be remembered, but many things forgotten in this world will be brought back to the mind, as man will then have a body which will not impede the activity of the mind.

The conscious spirit will not sleep  
In a grave of dreamless night;

But will bring even from the deep  
The body into endless light.

The longings of the human soul  
Are God-like germs that will grow,  
Until man's fondest hopes unfold  
A heavenly fruitage unknown below.

The conscious memory does outlive  
The changes of every seven years' span ;  
If God does to it such power give,  
Why not it survive the age of man ?

Thought must survive the shock of death,  
It mingles not with lifeless clay ;  
So when man breathes his latest breath,  
The soul departs for endless day.

#### THE AUTHORITATIVE TEACHER.

The teachings of Christ prove his divine origin. It can not be said of him that he simply taught good things, for everything he taught was absolutely perfect. At the conclusion of his grand sermon on the mountain the people were astonished at his teaching, for he taught with authority, and not as their scribes. The first seven beatitudes of that sermon ought to convince every honest mind of the divine mission of Jesus. They refer to traits of character and states of mind, and are paradoxical ; for the world's conception of the man who is superla-

tively blessed has always been the opposite of what is taught in them. The doctrine was new and strange, not only to the heathen world, but also to the most cultivated students of the Jewish law. The truth of all these maxims has been fully realized by all that have accepted and practiced them. They make up a perfect character.

There have been many great teachers, but none who taught with the authority with which Jesus taught. The authors of the great ethnic religions of the world were preëminently great, and they met many of the wants of the human heart; but they did not possess the universal spirit and authority which Jesus of Nazareth possessed. It is strange to me that those who do not believe in the divinity of Christ still claim that he possessed a perfect character. If he was not the Son of God, he was the most superlative egotist and hypocrite in the world. If only a man had used the language of the precious invitation it would have been considered the most consummate egotism. Think of even a Socrates or Plato saying: "Come unto *me*, all ye that labor and are heavy laden, and I

will give you rest. Take *my* yoke upon you, and learn of me; for I am *meek* and *lowly* in heart; and ye shall find rest unto your souls. For *my* yoke is easy, and *my* burden is light." Such language, as original, would be unbearable in the greatest of men; but when we understand that it originated with the Saviour, it becomes the most pathetic language in the Bible.

If Jesus was not the Son of God, he was a hypocrite; for he claimed to come down from the Father, and to do the will of Him that sent him. He was in haste to do this, lest the night come, when no man could work. All historians see in his life and character the impress of sincerity. When this is acknowledged, the divinity of Jesus necessarily follows; for no deceiver could be honest and sincere, as was he. Jesus was pre-eminently a talker. "Never man spake like this man," was the testimony of even his enemies. The difference between the writings of the greatest men and the words of Jesus is the difference between a mere inquiry and a revelation. When we read even the writings of the sages we fear that they will go to extremes, or turn off at a wrong angle, as men have generally



done ; but Jesus always said just what should be said, and did exactly what was right to do. He was always right, and his opponents were always wrong. He taught with authority, and not as the scribes of the Jewish law.

It is sometimes said that Jesus taught with the authoritative tone and earnestness of a Jew. Moses spake with the authoritative tone and earnestness of a Jew, yet Jesus abrogated much that Moses had inaugurated. The prophets spake with authority and earnestness, and yet they spoke of another, and not of themselves. The disciples of Christ did not lack in the earnestness and authoritative tone of Jews ; but what they said and did was in the name of Jesus. They had gotten their authority from Him who had all authority in heaven and in earth. In our day great teachers preserve their instructions in book form. Sometimes there is a wonderful display of art. Jesus taught without any apparent reference to the preservation of his discourses. He seems to have taught only for the hour, yet his sayings have illuminated the world. This can not be accounted for on the ground that he taught with the authority and

earnestness of a Jew. He taught as no Jew ever taught, for he was much more than a Jew. He was an original and infallible teacher. He went in direct opposition to the methods of this world. He went to the poor instead of seeking aid of the wealthy and powerful. He asked no Vanderbilt to endow a university. He did not select his disciples from among the powerful sects of Palestine, but fishermen of Galilee were chosen. He was an infallible teacher, for he never made a mistake. This can not be said of any of the great men of earth. Men are prone to error, and some of the greatest men have made some of the greatest mistakes. Jesus was also a sympathizing teacher. He felt a great interest in the progress and happiness of his students. His soul was full of sympathy and love for them. His love wins the heart and subdues the will of every one who abides in his teaching.

No man ever taught in parables as did Jesus. I do not mean by this that the parabolic style was not common in the East at that time, but simply that Jesus carried the style to perfection. I have room for only two illustra-

tions, but they touch the vital question of all ages.

1. THE GOOD SAMARITAN (Luke x. 30-37). The spirit of sectarianism in the days of our Saviour was very bitter. The nations were also very hostile towards one another. The Jews would not even admit the Samaritans as proselytes, but believed that every Samaritan had a demon. In the parable of the Good Samaritan Jesus taught the universal brotherhood of man, and that even a Samaritan could be the true neighbor of a Jew. This drama is a perfect work of art.

Act I. A man goes down from Jerusalem to Jericho. It was a rough and bloody way, and was infested with banditti. The mountain caves concealed men more terrible than the wild scenes they haunted. The ruffians fall upon the man, who defends himself to the best of his ability. Overpowered by numbers, he finally falls to the ground. They give what they suppose to be the fatal blow, rob him, and depart.

Act II. Two new characters now appear upon the scene. A priest and Levite are going

down from Jerusalem to Jericho. They are ministers of religion, and we naturally suppose that they will look after their own countryman. Tacitus, while he painted in the very darkest colors the conduct of the Jews towards other nations, admitted that they were usually kind to one another. In this case, however, even the priest thought he had sufficient excuse for passing the wounded man. The Levite added to his cruelty by looking on the dying man without even then showing mercy.

Act III. The pool of blood is growing larger and larger as life gradually ebbs away. A Samaritan now appears upon the scene. With a full knowledge of the hostility of the Jews towards his people, and the cruelty with which a Jew would treat him under like circumstances, he still has mercy upon the poor, wounded man, and lends a helping hand even to an enemy. It is not necessary to further describe the conduct of the Samaritan, but it is sufficient to state that he did not in any sense neglect the object of his benefaction. Even the Jewish lawyer was compelled to admit that the Samaritan was the true neighbor.

One great problem in the science of sociology is in reference to a proper disposition of the dangerous element in society. Jesus knew exactly what ought to be done with this class, and spent much time in teaching publicans and sinners a higher life. Like the sunbeam, he passed through the foulest atmosphere without becoming infected, and it was to him a pleasure to teach a spiritual life to the most degraded. To this the Pharisees objected, and our Saviour in parables presented perfect pictures of human life.

2. THE PRODIGAL SON (Luke xv. 11-32). We have here another perfect work of art, and I defy any critic to find anything in the literature of the world at all comparable to this wonderful delineation of character given by the Great Artist. It is certainly a perfect model.

Scene I. A man has two sons, and the younger becomes tired of his paternal home, and asks for a division of the property. The father was indulgent, and consented to this request. This young man takes his property, and goes into a foreign country. His substance is soon wasted in riotous living. How true to

life is this picture. He did exactly what fast young men usually do. When his money is gone his companions have no further use for him, and he is in trouble.

Scene II. Necessity forces him to engage himself to a citizen of the country where he is sojourning, and he is sent into the field to feed swine. The Jew intensely hated the hog, and swine meat he would not eat. This young man is reduced to the great humiliation, and becomes a companion of the swine even in his daily food.

Scene III. In his great extremity the moral nature of the young man finally triumphed. When he compared his present condition to his surroundings before he left his father's house, it almost drove him mad. He determined to return to his father, even if it became necessary for him to become a hired servant. The father received him with open arms, and restored him to his original position in the household. Let all humanitarians teach as did Jesus the *Fatherhood of God* and the universal brotherhood of man, and there will not be much trouble in managing the dangerous classes. Our Saviour



was the only teacher who presented an effectual plan for the complete redemption of man.

The teaching of Jesus has stood the test of time. What has become of the philosophers who were contemporary with him? With the exception of a few, they have gone into forgetfulness, to be heard of no more until the unfolding of the records of the last judgment. What has become of the great statesmen of Greece and Rome? With the exception of a few, they, too, have passed from the record of time, and have gone into the shades of forgetfulness. What has become of the Jewish doctors who lived in the days of Jesus? Their names have also perished, and they have left but few footprints on the sands of time. The name of Jesus acquires more influence day by day. How understand this without admitting that he was a divine teacher? The admissions of those not favorable to Jesus in his day are sufficient to show that his teaching was of superhuman origin. His questions to the Jews about the baptism of John silenced them, and showed that they despised the truth. They admitted that he cast out demons, and tried to explain

it away. Judas, the traitor, understood all the private counsels of Jesus, and confessed that he had betrayed the innocent. The wife of Pilate, and even the governor himself, pronounced Jesus innocent. The guards at the sepulcher were witnesses of his divine power.

#### THE PERFECT CHARACTER OF CHRIST.

The life of Jesus exactly corresponded with his teaching, for he perfectly practiced what he taught. Not a man among the keen-eyed critics, or the vilest opposers of Christianity, has been able to produce a single instance where Jesus violated in practice what he had taught. How account for this without admitting the divine character of Jesus?

The marvelous events connected with the incarnation made a deep impression upon the mind of Mary, the mother of Jesus. At the age of twelve he conversed with the learned doctors of the law in Jerusalem, and they were surprised at the precocity of the boy. His conduct on this occasion perfectly harmonized with the events connected with his birth, and it is opposed to the mythical theory. The home life of Jesus of

Nazareth can never be explained upon the hypothesis of the mystics. There the greater portion of his life was spent in a business pursuit. In the carpenter's trade he was preparing himself for a master builder, and he is now fitting up mansions in the city of God for all who love and obey him. The home of Jesus was a despised village in Galilee. It was considered unfortunate to live in Galilee, and disgraceful to live in Nazareth. The enemies of Jesus affirmed that nothing good could possibly come out of Nazareth. Although Nazareth was poor, it had surroundings that made it a pleasant home. It was situated in a secluded vale. The bright Syrian sunshine bathed its hills and mountains with a calm and lovely light. The wild paths among the hills where Jesus trod were calculated to excite sublime and holy thoughts. In the early morn the silvery foliage of olive trees shone like the frost in the shining sun. The limestone cliffs in the surrounding hills formed a beautiful contrast to the bright green barley fields in the low winding valleys. Whatever men may have thought of Nazareth, Jesus found it a home, for thirty years, exactly

suited to his wants. Other great leaders would have selected homes in places very different from Nazareth, but Jesus knew better than they where the most pleasant home was to be found.

The life of Jesus has been compared to that of Socrates and Plato. These great philosophers seemed to realize their own weakness, and looked for a perfect type of mankind to be sent down from heaven. They appear to have anticipated the coming of Christ. Those who compare Christ to the Greek sages to find inferiority are certainly not very close students of history. Think for a moment of the contrast. (1) Socrates and Plato were brought up in the great literary center of the world, and had the advantage of a Greek education. Jesus was brought up in a despised village of Galilee, and spent thirty years at manual labor. (2) Socrates and Plato traveled extensively in foreign countries, and became thoroughly versed in the erudition of their age. Jesus spent but little time outside of the bounds of Palestine. (3) The Greek sages did not commence teaching until middle life, and taught until they were old men. Jesus commenced teaching when he was only thirty years

of age, and he was put to death before he was thirty-four. When we compare his universal spirit with the narrowness of even the Greek sages his character towers above theirs as a great mountain towers above the sea.

Jesus has also been compared to Mohammed. Those who are acquainted with Mohammedanism know that it is largely made up of Judaism and Christianity. About all that is good in it has been gotten from these sources. It appears to me the very height of presumption to pretend to compare the moral character of Christ to that of Mohammed. (1) Mohammed was a polygamist, and degraded the home. Christ elevated woman and the home. (2) Mohammed hated his enemies and waged war against them. Jesus loved his enemies, and prayed for their forgiveness. (3) Mohammed established a politico-ecclesiastical despotism, which is out of all harmony with modern civilization. Jesus established a universal kingdom, which teaches peace on earth and good will among men. The character of Christ stands apart from that of all other men, and Jesus himself is the miracle of history. Considered as a work of art, we must

refer the character of Christ to the Great Artist. It did not originate with the Jews ; for it taught lessons antipodal to Jewish thought, and directly contrary to the aspiration of that people. This character was not invented by the disciples of Christ, for it required miracles to convince them of its real worth. After the resurrection of Jesus, when he was assembled with his disciples in Jerusalem, they asked him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts i. 6). They did not understand thus far the true design of his mission. No such character as that of Jesus could be invented this side of the throne of God. It was the work of the Great Artist. "This is my beloved Son, in whom I am well pleased." "Who is the image of the invisible God, the first-born of every creature" (Col. i. 15). The character of Jesus possesses a fullness and a uniqueness that does not belong to the character of men. It requires a combination of the excellencies in the character of all the Old Testament worthies to give us even a faint conception of the character of Christ. Nature is also exhausted of its rich resources in portraying to us the exact image of



God. Jesus is the chief corner-stone; the lion of the tribe of Judah; the Lamb of God that taketh away the sin of the world; the Sun of Righteousness and light of the world; the root and offspring of David, the bright and morning star. Negatively speaking, the character of Jesus presents perfection; for he was free from selfishness, from national prejudices, and from worldly ambition. It does not belong to men to be thus free.

The careful student of the life of Christ finds presented in it a perfect character. It is strange that the people in general are not more impressed with the perfect character of Jesus. There is so much novelty in man's nature that good persons will frequently take more interest in some eccentric fanatic than in the perfect character presented in the New Testament. We account for it on the principle that men are more interested in a torch light than they are in the great orb of day. As the study of the sun is neglected by the masses, so it is only the few who faithfully study the character of the Sun of Righteousness. Artists in their portraits of Christ represent all his faculties as per-

fectly developed; so he lacked nothing in the intellect, in the sensibilities, or in the will. He had a heart of universal sympathy. His love could not be confined to any one nation; but it embraced the world within the bounds of its comprehensiveness. He had a perfect will, and was, therefore, able to resist all temptation and live a perfect life. He is the way, the truth, and the life.

## CHAPTER V.

### PAUL AT ATHENS.

#### THE CITY OF ATHENS.

Athens is supposed to have been founded by Cecrops, 1550 B. C. It was at first built upon the summit of a high rock, doubtless as a protection against attacks from the sea. It was for a time called Cecropia, for Cecrops ; but finally received the name of Athens, from its being under the protection of Athene, or Minerva. It did not grow rapidly until after the Trojan war ; but soon after that it became one of the most important cities of Greece. When Xerxes invaded Greece it was burned, and the old city almost entirely destroyed. The battle of Salamis, however, averted all danger of subjugation, and Athens rapidly emerged from a heap of ruins to an important and flourishing city. It was strongly fortified by the foresighted and energetic Themistocles, and in the days of Pericles it reached the loftiest height of grandeur, beauty and strength. The city of Athens represented

the highest literary and artistic culture of ancient times. The Romans, in the most polished days of the Republic, sent their sons to Athens to be educated. While they despised the military character of the Athenians, they respected their learning.

We can not agree with Mr. Buckle's exposition of the civilization of the Athenians. He makes material conditions absolutely supreme over the development of human history, and, in fact, of every individual. He makes man only passive in the hands of nature. With him material causes are almost the only causes of man's intellectual and moral improvement. According to this system of philosophy, the soil and climate of Greece was the cause of the civilization of the Hellenes. We believe the philosophy of Cousin, Guyot, and Carl Ritter to be more sound, for it recognizes the freedom of the will, and the power of man to control and modify the forces of nature. It also takes into consideration the original constitution of man, and the primitive type of nations. The Greeks belonged to the aggressive Aryan race, and this fact largely accounts for their wonderful civilization. A true

philosophy must also take into account soil, climate, and other geographical conditions. Above all other things, we must remember that God has determined the times before appointed, and the bounds of the habitations of the nations. He determines the configuration of the earth's surface, and he controls the forces of nature. By his providence he directed the migrations of nations, and fixed the geographical bounds of their habitations. Nature and man came from the same cause ; so that the earth and he who inhabits it are in harmony. The earth is not simply a dwelling place to meet the physical wants of man ; but it is also a school-house in which God is directing the education of the race.

One of the most important events in the history of the early Church was the preaching of Paul in the city of Athens. On his second Gentile tour he was called over into Macedonia to preach Christ to them. By persecution he was driven south, and he came to Athens, the metropolis of ancient Greece. For a number of days he was left alone in that magnificent but idolatrous city. Men were passing to and fro, but none to

sympathize with the lonely wanderer. All persons who have traveled much know how depressing it is to be alone in a great city. The greater the number we meet, the more lonely we feel. Paul had one thing to encourage him which is above all others. He had the consciousness that he was there on an important mission, and that God was with him. The idolatrous character of the city, instead of discouraging him, only served to stir his spirit within him. The true soldier of the cross is animated for the conflict when he sees sin triumph in high places. We need more of the heroic spirit of Paul, so that we can control the evil tendencies of the age, instead of letting them control us. Paul finally got an opportunity to speak, and he stood on the Areopagus of Athens, where he was surrounded by statues, altars, and temples which Grecian artists had consecrated to pagan worship. He had not come to the great city for pleasure, but to make known to the philosophers of Athens the unknown God, and Jesus Christ, his Son. He possessed truths which the wise had sought for ages, and stood upon a philosophic platform which towered far above the



Acropolis of Athens. A Christian philosophy solves life's greatest problems for both men and women.

#### ATHENIAN PHILOSOPHY AND RELIGION.

The city of Athens was the center of Greek philosophy. Many of the philosophers were born at other places, but Athens was the great center from which their systems were promulgated. As there is a dual element of race and of religion running through the history of the Greeks, so there is a similar dualism in their philosophy. One element has been denominated realism, and the other idealism. Thales, born six hundred years before Christ, one of the first of Greek philosophers, is considered the founder of the realistic school. Although a realist, he was not a materialist. The following language from the great philosopher is sufficient to establish this fact: "Of all things, the oldest is God; the most beautiful is the world; the swiftest is thought; the wisest is time." "Death does not differ at all from life." This doctrine does not at all harmonize with modern materialism, which teaches that death ends all.

Pythagoras was the earliest and most conspicuous philosopher of the realistic school. He was for a time a contemporary of Thales. Whatever may have been the pantheistic tendency of his system, it is certain that he believed in the existence of an Infinite Being. He taught that God is one. The results of the schools of which we have spoken was a skeptical tendency, in which Gorgias and Protagoras taught the theory of nescience. The result of this doctrine was the spirit of almost universal skepticism until the advent of the great Socrates. Plato, the disciple of Socrates, who really presents the doctrine of his great master, was the first to reconcile the realistic and idealistic tendencies. The school of realism recognized motion, multiplicity, variety, time and nature; but it lost unity, substance, eternity and spirit. The idealistic school recognized being, unity and eternity; but lost time, variety, life and motion. Plato had unity and variety—the one in all, the divine in nature. Having assumed God, he inferred nature and man. His was a divine philosophy, for he referred all the great facts of the universe to God

as the ground of their existence. In his style Plato combined analysis and synthesis, and, although his life was poetic, he was exact in his definitions. There can be no doubt about Plato's belief in the existence of the one true God. Aristotle, the disciple of Plato, was the great natural philosopher of ancient times. He was a reversed Plato, but reached nearly the same religious conclusions that his master had reached. He taught that above all nature God is, who is permanent and unchangeable. The prevailing philosophies at Athens in the days of the apostles were stoicism and epicureanism. The Stoics pushed theism into pantheism, and the Epicureans pushed realism into materialism. We do not doubt the fact that Greek philosophy was a preparation for Christianity; but it had accomplished its mission when Paul preached in the city of Athens. As the various religions of the world had spent their force and become corrupt, the same thing can be said of philosophy. Stoicism was indifferentism, and epicureanism was materialism and atheism. The Stoics were indifferent to, and the epicureans mocked at, the sublime truths of the gospel.

## ATHENIAN ART AND RELIGION.

The two great poets, Homer and Hesiod, created the Greek theology and worship. The writings of Homer really constitute the Greek Bible. The gods of Homer are intensely human; and the Greeks worshiped humanity. They believed in the divinity of human nature, and clothed it with celestial grandeur. The Greeks were a nation of poets, and their mythology was largely poetry. They were poets in the truest sense of the word, not only in writing verses, but in looking at nature also from the poetic standpoint. They tried to harmonize and vitalize nature, and their mythology was naturalistic. It dwells upon nature, and upon the facts and fictions of life.

Homer does not give his gods even dignity, much less divinity. On Olympus they feast, talk, make love, war, and deceive one another. On nectar and ambrosia they feed, and thus become immortal, just as Amrita makes immortal the Hindoo gods. The gods in the summer would feast all day beneath the open sky, and go home at night like so many young

men and women. They were thought immortal, and could move through the air like birds; yet they could not prevent the death of even one of their favorites. The second book of Homer's *Iliad* begins thus, and it gives us a proper conception of the supreme divinity among the Greeks: "The rest, both gods and horse-arraying men, slept all the night; but Jove sweet sleep possessed not; but he pondered how he might destroy many of the Greek ships, and honor Achilles. But this advice appeared best to his mind, to send a fatal dream to Agamemnon. And he said, Haste, pernicious dream, to the swift ships, and bid Agamemnon arm the Achaians to take wide-streeted Troy, since Juno has persuaded all the gods to do her will." This was a falsehood designed for the destruction of the Greeks. With all of its beauties, it is perfectly absurd to compare the religion of the Greeks with the Christianity of the Bible.

The Greek temples were not built in caves, like those of the Hindoos; but upon their eminences they plainly said that they belonged to the light. The Greek sculptor made Jove more

of a mortal being than did the poet, and he became a more gracious and calm ruler. Their conception was more fully realized by the great Phidias than by any other artist. His text was taken from Homer, but the sermon went above it. It was his masterpiece, the statue of Jove, made of ivory and of gold for the temple at Olympia. It was there that the great games were celebrated by the united Hellenic race. These games commenced more than seven hundred years before Christ, and from them nearly all our knowledge of ancient chronology is derived. The Greek artist was feeling after God in man, and was preparing the way for the future development of humanity.

#### THE GOSPEL IN ATHENS.

The public worship of Athens consisted of sacrifices, prayers and public festivals. The sacrifices were to avert the anger of some offended deity, for the success of any enterprise, and for victories over enemies. In the earliest history of Greece only fruits and plants were offered, but afterwards their sacrifices consisted of incense, libations and victims. On impor-



tant occasions great sacrifices were offered to different deities, as the hecatomb, which consisted of a hundred oxen. At the entrance of their temples there was a vessel of holy water with which the worshipers were sprinkled. The Roman Catholics borrowed this custom from the Greeks, and they yet perpetuate it.

The festivals of the Greeks were religious. They had one in November to Zeus, the god of storms; and one in February to Zeus, the god of good weather. They had festivals in honor of almost everything—one in honor of the clothing of images, one in honor of women, one in honor of nurses, one in honor of the battle of Marathon, and one in honor of even the flood of Deucalion. The Greeks were the worshipers of many deities, and Paul was complimentary when he called them the devout worshipers of the gods. In their early history they had specially worshiped external nature; but the poets, artists and philosophers deified humanity. Their conception of humanity was such as to prepare it for the abode of divinity.

It was a highly interesting event when Paul stood on the Areopagus of Athens and pre-

sented the one true God to the most intellectual polytheists in the world. As he contemplated the grand monuments around him, he must have thought of the devoted heroes and geniuses of Athens that had long passed from the earthly abode of man. Demosthenes and Socrates had occupied the same platform where he stood, and taught the Athenians the most exalted patriotism and the truest philosophy.

From the fragments we have in the Book of Acts, Paul's discourse at Athens must have been very eloquent, and it was perfectly adapted to the occasion. He introduced himself to the men of Athens precisely as their orators had been accustomed to address them. In his wanderings through the city he had found an altar with an inscription *To The Unknown God*; and he selected this for a text from which to explain to his auditors the true character of the God unknown to them, but known and worshiped by him. The God whom he worshiped was the creator of all things—the maker of man, and the daily sustainer of his life. After making known to them the Fatherhood of God, he proclaimed also the universal brotherhood

of man. The Greeks believed that they had sprung from the soil where they had lived, and that other nations were unworthy of their notice. Paul's teaching took this conceit out of them, and showed God's providential care over all nations. The nation as well as the individual is responsible to God; and no nation can prosper which does not reverence the Supreme Being. After presenting to them a proper conception of the true God, and their relationship to other nations, the apostle was prepared to preach the gospel to them. They were quite patient until he came to the resurrection, and then the Epicureans mocked, and the indifferent Stoics went away, promising that they would hear him again.

The religion which makes man the child of God comes in contact with the religion which made the gods the offspring of men. The humanitarianism of the Greeks faded away before that religion which makes God man's Father, and the Son of God man's Brother. Greek polytheism leveled religion to the low standard of humanity; but Christian monotheism elevated man to the high standard of divinity. In

other words, the Athenians degraded religion, while the Christians elevated humanity. This was the religion for man; and many of the Greeks heard the voice of the true shepherd, and followed him. In the providence of God, they had done their part of the work in preparing the world for the Christian religion. The human character of their gods prepared their minds for that religion which presents God manifested in the flesh. Their philosophers had made them skeptical of their polytheism, but had no religion to substitute in its place. Abstract philosophy can never take the place of religion. While philosophy looks in, religion looks up. While philosophy is thought, religion is life as well as thought. Christianity is adapted to humanity; for in Christ was life, and this life was the light of men.

*Part Third.*

THE HIGHEST CULTURE AND THE  
BIBLE.





## PART THIRD.

### THE HIGHEST CULTURE AND THE BIBLE.

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#### CHAPTER I.

#### THE HIGHEST SCIENTIFIC CULTURE AND THE BIBLE.

The word culture is from the Latin *cultura*, and it denotes the cultivation of all the faculties of the mind, not merely the cultivation of the intellectual faculties. It means about the same thing that the Germans mean in the use of the word "bildung." It may be somewhat exotic in our language, and not native to the soil ; but it is the best we can do. In our view of the subject there can be no true culture without the unfolding of all the faculties of the human mind. Religion is a part of true culture, and no man can reach the highest culture who has not developed the moral and religious elements in his nature. Christianity not only harmonizes with

the highest culture, but it really comprehends such culture. (1) Because it is the culture of the highest elements of man's nature. (2) It recognizes the importance of the complete development of man, body, soul, and spirit. When men boast of their intellectual powers, and despise religion, they simply show their own one-sided education, and ignorance of what true culture really means. What happiness can a man find in any pursuit without the high ideals of life given by Christianity? What inspiration we indeed receive when we fully appreciate these beautiful sayings of Jesus: "Seek first the kingdom of God and his righteousness." "Be ye perfect, even as your Father in heaven is perfect."

#### SECTION I.—THE PHYSICAL SCIENCES AND THE BIBLE.

Many Bible students as well as scientists have thought that if it could be shown that Adam was not the first man, and that there were really pre-Adamites, the Bible account of creation would have to be given up. While I do not think that this position has been proven, or even can be, I have tried to study the Bible on the

supposition that it has been done. If this position could be shown to be true it would not interfere with the truth of the Bible. In the brief account of creation given in Genesis, the ancestors of Christ may alone be mentioned. In two short poetic chapters it is not to be supposed that the writer would necessarily dwell upon all the races of mankind. While I have not been able to find sufficient evidence of pre-Adamites, I can see no reason why the Bible should be given up even if this should some day be done. Prof. Winchell is a firm believer in the Bible, and has written a book advocating the doctrine of pre-Adamites. We should not be afraid of the truth wherever it may be found, and I am fully satisfied that God's book will harmonize with all truth.

It is a well established fact that the Bible was given to man for a perfect ethical guide. It was not given for the special purpose of teaching natural science, and if its allusions to nature are not in harmony with modern science, even this would not destroy its inspiration for the express purpose for which it was given. God has to reveal himself to man in the language of

man, and all illustrations from nature or otherwise would have to be such that the people could understand them. If the language of modern science had been used in the Bible, the people could not have understood it. Besides, theories in science are constantly changing, and the Bible would have to contain the last theory that would ever be presented to the world. While I believe that the Bible fully harmonizes with all scientific truth, and has in many things anticipated modern science, still I can see no reason why we should give up the Bible as an ethical guide, even if its illustrations from nature do not harmonize with modern science. Prof. Ladd, of Yale University, is a believer in the Bible, and he does not claim that it harmonizes with modern science.

I am, however, fully satisfied that when the Bible is correctly interpreted it harmonizes with all the established facts of modern science. It is not, of course, to be supposed that the Bible uses the exact language of science. Even scientific men themselves do not do so. They speak of sunrise and sunset just as did the Biblical writers. It would be thought very strange to

hear even an astronomer speak of sunrise in the following language: "The earth has so revolved upon its axis that the illuminated ray has been brought upon the earth's surface at the longitude and latitude of the observatory at Greenwich." It is not difficult to see the impropriety in the scientific reply of a young lady graduate who was asked if she would have a second piece of meat. Her reply was: "Gastronomic satiety admonishes me that I have arrived at a state of deglutition consistent with dietetic integrity." How much better it would have been for her to have simply said in the language of the people, "I have eaten enough." How ridiculous it would be to substitute the following scientific language for "I suddenly fell": "My perpendicularity suddenly became a horizontality." Before we object to the beautiful and inspiring language of the Bible, let us be certain that we can use the language of science even in every day life. It is a noteworthy fact that some of the greatest scientists in the world are objecting to the intricate terminology of modern science, and are trying to place their thoughts in the language of the common people.

It is claimed that the Bible does not scientifically classify its facts. Do we not find fully as much confusion in the system of nature. Take, for example, the science of geology, and consider how long it was before geologists were able to reach anything like correct classification. It was by the patient labors of Lyell, Müller, Hitchcock, Dana, and others, that the wonderful order and arrangement of geological history has been accomplished. The same thing is true in the study of the Bible. Our knowledge of this wonderful book is limited, and we sometimes think we find confusion and contradiction. When, however, we fully understand it, all is light and harmony. We can read the character of a man in his works; so in the study of the Bible and in the study of nature we have evidence that both volumes are the products of the same *divine hand*. When you first open the Bible it is like looking upon Colorado, or some other great natural park: all seems confusion; but when you properly understand it, all is order, and you are impressed with the greatness of its Author. Persons have frequently thought that they found a contradiction between the



Bible and science, but when they understood the Bible they found that it had anticipated science. When our English translation was made, the belief of the times caused the Hebrew word *rakiah* to be translated into Greek by the word *stereoma*, and into Latin by the word *firmentum*, from which our word firmament is derived. Skeptics seeing this word in the English Bible, declared that Moses meant by firmament a solid expanse. Such, however, is not a fact; for if Moses had intended to express something solid he would have used either the word *yathad* or *taraz*, and not the word *rakiah*. The word *rakiah* means to spread out, and corresponds to the Latin *expansus*, which means an expanse. This certainly harmonizes with the teaching of modern science. There can be no question but that the Bible has clothed in its peculiar drapery many allusions to the laws of nature that appear to be concealed until science causes them to burst out in striking beauty. Take, for example, what the ancients taught on those questions made plain by geology, and compare it with the teaching of the Bible, and this will be made plain. We learn from Plato that the Egyptians

believed that the earth and heavens originated out of a kind of pulp, and that men came from the slime of the Nile. There were some in Egypt who thought that the world was hatched from a winged egg. While Moses was educated in all the learning of the Egyptians, we are grateful that he taught on the origin of things something very different from that taught by the sages of Egypt. The Chinese, Hindoos, and other ancient nations held to theories fully as absurd as that taught by the Egyptians. Even Lucretius, who is quoted so frequently by modern scientists, taught that nature does all things spontaneously. Modern research has fully shown the absurdity of this position. Beale, Lotze, Helmholtz, Tyndall, and in fact all the great lights in the modern scientific world, have decided against the doctrine of spontaneous generation. It is certain that dead matter can not produce life, and that life in this visible universe must have come from life in the invisible. The greatest thinkers in the scientific world have found perfect harmony between the Bible and science on the great question of the origin of things. Prof. Silliman, of Yale University,

says: "The relation of geology, as well as astronomy, to the Bible is that of perfect harmony."

There is no science which has undergone more radical changes from time to time than has medical science. Fifty years ago bleeding and other things were practiced by the medical profession which are condemned at the present time. It is now taught that nature must restore the sick; that the life is in the blood, and that it is not well to dispose of it. While the Bible was not given to teach medical science, its allusions to the sciences connected with medicine are always correct. While the physicians of the last century would laugh at the idea of improving their practice by studying the Bible, it is now quite certain that the Bible is right, and they are wrong. In harmony with the highest medical authority Moses says: "The life of the flesh is in the blood" (Lev. xvii. 11; Gen. ix. 4). The circulation of the blood was not understood until the great discovery by Harvey in 1616; yet we certainly have allusions to it in the Bible. In Prov. iv. 23, Solomon says: "Out of the heart are the issues of life." The medical profession

recommends for the preservation of health freedom from anxiety, temperance, rest—precisely the things taught in the Bible. From a medical standpoint alone there is profound meaning in the appointment of a special day of rest.

The student of physical science will be able to find much that will lift him above the contemplation of simply material phenomena. As he contemplates the material world he will be impressed with the following facts: (1) There is a manifestation of power directed by intelligence in the material universe. When we study the pyramids of Egypt we think of the great physical force that was required to build them. What are these compared with the Alps, the Andes, and other ponderous mountain ranges found on the surface of the earth? If the pyramids teach power directed by thought in their construction, the Alps certainly do not teach anything less. (2) There are manifestations of beneficence in the material universe. This we have tried to make plain in speaking of the law of adaptation in another part of the work. We find everything in the material universe so perfectly adapted to the wants of

man that we can not fail to see the beneficence of the Author of the system of nature. The system of nature constantly proclaims the beneficence of the Author of the material universe in the wonderful provisions he has made for the welfare of that being made in his own image. (3) The material universe proclaims unity in the system of nature. We sometimes become confused in the study of variety in the natural world; but the more carefully we study nature, the more we find this variety in perfect harmony with a wonderful unity. The classification of plants and animals is based upon this unity. The solar system is a unit with the sun as the great center. Even what have been called the fixed stars are now thought to be in motion around a common center. The center of all is the intelligent Author of the whole system of nature. The Author of the Book of Nature and the God of the Bible is one Jehovah.

The Book of Nature can not account for its own origin; and it must have come from the unseen universe, as have all the great truths of the Bible. The devotees of natural science

have never been able to give any satisfactory account of the origin of man ; and it is probable that they never will. They may object to what the Bible says, but they can not solve the problem. Nor have physical scientists been able to tell whether the races of mankind have sprung from one pair or from many. Anthropology and psychology may, however, throw light upon this subject by showing that the bodily and mental characteristics of all men indicate unity of species. They may also show that man is separated by a great gulf from all other animals, and forms a unit in himself.

## SECTION II.—PSYCHOLOGY AND THE BIBLE.

Psychology is of Greek origin, and it denotes the science of the human soul. The German equivalent, *psychologie*, has been in use more than two hundred years. It is now the most appropriate term to denote the soul of man as a whole, in contradistinction from a single class of its endowments.

The human soul was one of the great themes of our Saviour's teaching, yet the most advanced psychology of the present time has



to confess great ignorance in reference to the nature and essence of the soul. The distinction between spirit and matter has long been a great question with philosophers. The spirituality of the soul has, however, been recognized in all ages, and the common people have frequently been more correct on this subject than have the philosophers. Man is so constituted that he is able to know of the existence of spirit by about the same process of reasoning that he knows of the existence of matter. It may be said that some philosophers have altogether denied the existence of spirit. That is true; but others equally as great have denied the existence of matter.

At a time in the history of the world when the nations knew so little about the soul of man, Jesus came and emphasized its reality and true value. He did not prove its existence by a labored process of reasoning, but assumed it to be a fact, and appealed to the consciences of his hearers to verify the truth of what he taught. He gave back to the world the divine original after the corruption of several thousand years, and has impressed upon

the world, as has no other teacher, the positive reality and intrinsic value of the spirit of man.

The most advanced culture in the world teaches the positive importance of educating all the faculties of the soul; and that life, in fact, is a failure when this is neglected. The spirit of man is the highest element in his nature, and it should certainly be so educated as to make it the guiding star of his life. The body should be brought under the influence of the spirit. Jesus anticipated the highest culture, and taught that the whole world was valueless in comparison with the true value of the human soul. Man's life is a failure, even if he should succeed in gaining the whole world, in case it involves the loss of his soul.

Without admitting the inspiration of the Bible we can not account for the fact that in all its references to the human mind it is correct, while the writers who were contemporary with the Bible writers were wrong. Democritus, who was contemporary with the last of the prophets, taught that the substance of the human soul is fire. Pythagoras held to about the same position. Diogenes claimed that the

spirit of man is derived from the atmosphere, which he thought was intelligent. Other philosophers thought that the thinking part of man comes from the stars. Some located the thinking part of man in the blood, some in the heart, some between the eyes, and others thought that it dwelt in the abdomen. It may be claimed that these men were doing the best they could under the circumstances. We grant it, and are not disposed to harshly criticise them; but we are grateful that the Bible writers did not make any such mistakes.

It may be said that the Jews were not a philosophical people, and did not dwell upon these themes; but that will not do, for their writings show otherwise. Moses recorded scientific facts thousands of years ahead of his age, and a very learned man declares that a school-boy can learn more about creation from his writings than all the philosophers of the world can learn in a thousand years without them. Solomon was a philosopher of the highest order, and his writings to this day would be a good text-book of moral philosophy. The writings of Paul show that he had the philosophical

tendency, and he did not hesitate to encounter the learned men of Athens. His Epistle to the Romans is one of the most logical productions of any age, and its profound reasoning should be carefully studied by all students of the science of logic, as well as by those who are the special students of religious science. We have already given the reason why Moses and Paul did not make the mistakes made by non-biblical writers.

All references in the Bible to the mind of man are found to be correct in the light of the highest modern psychology. The distinction between soul and spirit advocated by psychological writers is clearly recognized in the Bible. The author of the Epistle to the Hebrews declares that the word of God divides between the soul and spirit, and Paul prayed for the preservation of the body, soul and spirit until the coming of Christ. The faculties of the mind, such as memory, reflection, imagination and conscience, are clearly distinguished in the Bible. Whatever philosophers in the past may have taught in reference to the human will, the Bible harmonizes with the highest modern

culture in teaching that the will is free. God's revelation to man presupposes the fact that man is a free moral agent.

### SECTION III. SOCIOLOGY AND THE BIBLE.

Sociology, which means a discourse about society, is rapidly becoming one of the most important of modern sciences. Among the ancients, individualism was largely sacrificed to the welfare of the state; but the science of sociology insists upon the elevation of the individual. The state which does not protect and elevate the individual is a curse instead of a blessing. The teachings of the Bible all pertain to the welfare of society; and when this sacred book becomes the rule of faith and practice with any people, society is greatly elevated. There is no question about the success of any community which will strictly practice the teaching of the Bible. It would soon abolish all those evils which are so destructive to the welfare of society. It is an admitted fact that the best society that has ever been known was found in the early history of the Apostolic Church. If all professed Christians would

teach by example and precept as did the early disciples, it would not be long until we could settle the social conflicts which threaten the very foundations of civil society.

The Bible is the book which gives liberty to man, woman and child. Liberty not only means the right to live, but it also denotes freedom from external and unjust restraint. It is man's normal state; but the history of the world shows that the majority of mankind has been subjected to the severest servitude. The pyramids of Egypt are monuments of despotism; and even some of the greatest sages in Greece were slaves. When Rome was in the zenith of her glory she owned slaves from almost every nation; and her great civilization largely rested upon slavery as its basis. According to Mr. Gibbon, at least one-half of the population of the great empire were slaves. Society reached the very brink of despair. The slaves were not considered persons, but only property, and their breasts were branded with hot irons. According to Plutarch, the Roman Flaminius put a slave to death in order to show a friend, who had never seen a man die, what



the agonies of death really were. Slaves were crucified by thousands in order that their cruel masters might enjoy their tortures. Those who are acquainted with modern history know what Christianity has done in the way of abolishing slavery. Liberty is certainly a central fact in the Christian system; and those who advocate liberty for man, woman and child must, in all consistency, accept the Christianity of the Bible. Women and children were slaves at the introduction of Christianity, but Christ has made them free. John Adams used to say that women were the infallible barometers to ascertain the morality of nations. When you compare Christian women with those of other nations, it is not difficult to see the great moral superiority of Christianity to all other systems.

The Bible is the book of commerce. When a nation accepts the teachings of the Bible there are demands created which make its people a commercial people. As soon as an eastern nation accepts Christianity there is an immediate demand for those things belonging to a higher civilization. The people seem contented with what they have before they become Chris-

tians; but as soon as they accept Christianity they want sewing machines, watches, organs, and other things belonging to our Christian civilization. There would be no demand for these things if an open Bible had not preceded them. For every dollar expended by a Christian nation for missionary work, that nation receives back more than ten dollars in trade from the people thus civilized. Christian missionaries from America largely civilized the Hawaiian islands. In a single year our republic receives in trade more than it cost to Christianize those islands. The Bible is certainly the book of commerce, for it pays its own way, and blesses all who accept it. Prof. Agassiz says in reference to Christian missionaries: "We must look to them not a little for aid in our future efforts for the advancement of science." The great scientist Silliman has this to say: "It would be impossible for the historian of the islands of the Pacific to ignore the important contributions of missionaries to the department of science." The Bible is the book of civilization. The great nations of antiquity have largely passed away. Even Rome, the "mistress of the world," is

no more. It is true that the fleets of the world yet land on her coasts, but the great empire has fallen. Like other great nations, she perished because of vices within herself. There is a tendency on the part of man to deterioration; and if there is not some means of counteracting this, any nation will go to ruin. We believe that the Bible is the true means of counteracting this downward tendency, and that no nation without the Bible can reach the highest civilization. While civilization is not a Scripture word, it is a Bible product, and every nation which reaches the highest civilization must be developed from an ideal from without. The Bible is the book which presents to the world the highest ideal. When an African prince inquired the cause of England's greatness, the English queen simply sent him a Bible. Prof. Huxley says: "For three centuries this book has been woven into the life of all that is best and noblest in English history." At the memorable constitutional convention in Philadelphia in 1787, the philosopher Franklin, then eighty-one years of age, introduced a motion for daily prayers. He said: "In the beginning of the contest with Britain

when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard ; and we were graciously answered." The following words from the learned Prof. Bowen, of Harvard University, should be well pondered by all: "The time seems to have arrived for a more practical and immediate verification than the world has ever witnessed of the great truth, that the civilization which is not based upon Christianity is big with the elements of its own destruction."

The Bible is the book which stimulates men to the adoption of the highest and purest form of civil government. That the science of law is largely built upon the Bible, no one will for a moment question. The names of Constantine and Justinian are sufficient to show that Christianity must have had a great influence upon Roman law, and the laws of modern nations are largely derived from the laws of Rome. Blackstone, Story, and Kent highly eulogize the Bible in its relationship to modern law. We are, then, greatly indebted to the Bible for our free institutions. The twelve united states of Israel formed the first great republic the world has

ever known. The early history of America shows plainly how greatly indebted are the American people to the Bible for the Constitution and principles underlying our free institutions, which have made the American republic represent the highest civilization of the world. Rufus Choate said to a friend who found in his library seven editions of the New Testament, and no copy of the Constitution: "Ah, my friend, you forget that the constitution of my country is in them all." Daniel Webster, in his Bunker Hill oration, says in reference to the Pilgrim Fathers: "The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed in that age that men were indebted for right views of civil government." John Adams was certainly correct when he declared to Thomas Jefferson that the Bible is the best book in the world.

The labor question seems to be the great social problem of the present age. There is a deadly conflict going on between labor and capital which greatly endangers the progress of civilization. It is undoubtedly an unnatural conflict,

but appears to be growing in intensity from day to day. As capital is the fruit of labor, this conflict appears to be somewhat like a conflict between a tree and its fruit. I am fully satisfied that the Bible is the only book in the world which solves this problem.

The laborer first appears upon the pages of history as a serf. He was bound to his master, and the master had to provide for him shelter, food and clothing. He was then provided for better than are many laborers at the present time. The fourteenth and fifteenth centuries were the golden ages of labor. The great plague in Europe caused labor to command high prices, and the laborer was happy and prosperous. It was from the survivors of the good old times that Shakespeare drew his faithful Adam in "As You Like It," and his grave diggers in "Hamlet." From the sixteenth to the nineteenth century the laborer was completely crushed by oppressive laws. He has only been free about fifty years, and during that time he has made rapid progress.

The laborer himself can do much to solve the great social problem which is agitating all classes. In the first place, he should recognize



the fact that he must work. If he will study his Bible he will have no difficulty in understanding this. God has ordained that man must work, and we can not get rid of this ordinance. Let all men stop work, and the race will starve in less than two years. Men must work, but life should not be constant toil. I like this division of time quite well: eight hours for work, eight hours for sleep, and eight hours to attend to the wants of others.

When I was a student I remember how a learned professor deplored the fact that machinery was robbing the laborer. I then thought the professor was right, but am now convinced that he was mistaken. Machinery is a blessing to the laborer as well as to others. It takes burdens off of him, directs his energies in other channels, and benefits him in many ways. The laborer to succeed must be economical. Charles Dickens has discussed this question in his favorite book. I have never been an admirer of David Copperfield's friend, Wilkins Micawber. He would not pay his debts, and I do not like a dishonest man. He lived at a time when men were put in jail for debt; but Mrs. Micawber

would meet the constable at the door, and politely inform him that Mr. Micawber was not at "hime." When the officer was gone, Micawber would make his appearance, and feel that the debt was fully discharged. He would also pay a debt by giving his note, and sign his name as boldly as John Hancock signed the Declaration of Independence. Micawber finally went to Australia, and some say that he came to America and started the Greenback party. I do not know how that is, but I do know that Micawber had good thoughts on finance. He used to say to his friend: "David, given an income of twenty pounds and an outgo of nineteen pounds and sixpence, and the result is happiness; but given an income of twenty pounds and an annual expense of twenty pounds and sixpence, and the result is misery."

The laborer is apt to envy his wealthy neighbor who has a fine house and is able to spend his thousands every year. The laborer is wrong in this; for the more money expended by the rich, the better it is for the laboring man. The laborer will frequently praise the old miser who does not dress any better than himself, and con-

sider this man his friend ; but he is mistaken, for the miser takes from society without giving any return. He is a parasite, and takes out the very life of society. The money he hoards up might be going about doing good.

If a man wants to succeed in the battles of life, he must be a Christian gentleman, and not a debauchee or spendthrift. If a man who makes fifty dollars per month saves ten of it, he is on the road to happiness ; but if he spends one-third of his earnings for whisky, he is on the road to pauperism. Intemperance is one of the principal causes of pauperism in this country, and it is the laboring man's greatest curse.

The capitalist must do his part in solving the great social problem. God will certainly hold him responsible for all the talents he has given him. Wealthy men are beginning to see that they owe certain duties to society as well as to their own families. Two young men were seen placing flowers on Peter Cooper's grave. They were asked if they were related to him, and answered no ; but stated that they were indebted to him for their education. This was a lovely sight ; young men placing flowers on their bene-

factor's grave. What greater monument could he have left to his memory than he has done in building Cooper Institute? If a man simply gathers together property for his children, the children will scatter it as rapidly as he gathered it. Property not only changes hands, but it also changes families every two or three generations. God's law is use or lose, and the capitalist can not escape this law.

In some large establishments they are never troubled with strikes, although they work hundreds of hands. They practice what is called profit-sharing. When the business is prosperous, all the workers are permitted to share in the prosperity. What each one has contributed to the prosperity of the business he reaps when the time of distribution comes. The laborer is greatly elevated by profit-sharing and coöperation. He does his work better, and all parties are benefited by the privileges extended to him. Labor may be a commodity, but the laborer himself is a man, and should be treated as a brother. The capitalist will be greatly benefited by the elevation of the laboring classes. They will be more honest, more skillful, and give

much greater satisfaction in their work. It will be well for the capitalist to see this, for men are greatly influenced by self-interest. Great cattle owners on the western plains could not be dissuaded from branding their cattle on the ground of cruelty ; but when they were told that their hides were less valuable, the custom was soon abandoned.

The example of the Baltimore and Ohio R. R. Company is worthy of all commendation. They have a Relief Association, which gives all its members support in case of sickness or inability to work. In case of death, the children of the deceased are educated by the Association. They are the first to find employment with the company, and the treatment of this company towards its employés has had a very beneficial influence upon them. The Baltimore and Ohio R. R. Company has consequently been one of the most prosperous corporations in America. If the capitalist wants a reign of terror, such as the French had, all he has to do to bring it about is to continue to ignore the personality of the laboring man in the great economical conflicts of society.

The government, which is an instrument in the hands of society, has its part to do in solving the labor problem. Some claim that the government ought to limit individual wealth; but this would be like the tyrant of Attica, who cut off the feet of all captives if they were too long for his iron bedstead. All the wealth of the world is in nature and in the human muscle and brain. It would not be in harmony with nature's laws to put an iron band around the head to limit brain capacity. While the government has not the right to interfere with individual liberty, it does have the right to limit the privileges of great corporations, and even abolish them if they interfere with the general welfare of society. It is thought by some, if the government owned all the land and railroads, labor would soon have a millennium. The conflict is not over the land, for the farmers themselves are arrayed against the vast accumulations of personal property. While the government should keep its homesteads for the people, and not let speculators get hold of them, I can see no benefit to the laborer growing out of the ownership of all the land by the



government. Bismarck is in favor of the governments owning all railroads; and that is certainly well for a military empire like the German, and it also might be of great benefit in this country. The government should at least always keep its eye upon these great corporations.

The government should act as a mediator between labor and capital. In France they have councils in all the great centers of commerce, and they have succeeded in settling nearly all the labor troubles in that country. What the people need everywhere is greater respect for government, for they can not get along without it. A man may argue against the human skin, because it sometimes has itch and other troubles that have been handed down from generation to generation; but he can not get along without the human skin. Let it be taken from the body, and he will die. So with the body politic: it can not get along without civil government. Civil government is of divine origin, and we should serve God in the State as well as in the Church. The Bible teaches our duty to the State as well as all

other duties; and if all will follow its divine guidance, there will be no trouble in unifying society.

## CHAPTER II.

### THE HIGHEST PHILOSOPHIC CULTURE AND THE BIBLE.

The word philosophy is derived from the Greek *philosophia*, which means a love of wisdom. "Philosophy," says Morell, "is the science of first principles, that, namely, which investigates the primary grounds and determines the fundamental certainty of human knowledge generally." Pythagoras was the first to use the term philosopher. Previous investigators were called sophists, which simply means wise men.

#### SECTION I. ANCIENT PHILOSOPHY AND THE BIBLE.

It is said that the Jews were never a philosophical people. There is but one Jewish name in the history of philosophy—Spinoza, an apostate Jew of Amsterdam. It must, however, be admitted that Moses, the Hebrew lawgiver and historian, was in the highest sense a philos-

opher, for he solved the problem of creation which has agitated the minds of philosophers in all ages of the world.

2 Egyptian philosophy and religion were a unit. The Egyptians discriminated between the body and the spirit, and they were strong believers in the immortality of the soul. Moses was educated in the esoteric school of Egypt, and this was doubtless a reason for his being selected as the leader, the lawgiver, and the historian of Israel.

3 We do not possess much knowledge of Chaldaea, the Mesopotamia of the Bible, lying between the Tigris and the Euphrates. While their religion was degrading, we have evidence of their progress in science and philosophy. They had a class of wise men called magi, on account of their scientific and philosophic attainments. The influence of the Bible writers upon these nations during the captivity was certainly very great. In fact, the Jewish religion must have been largely disseminated through the East during the seventy years' captivity.

4 With the Greeks, philosophy and religion separated. Their philosophy to an extent in-

fluenced their religion, and *vice versa*; but their philosophers largely lost their faith in the popular religion, and the religionists were seldom philosophers.

Thales was the first of the physicists. He was born at Miletus, 640 B. C. This school of philosophy principally concerned itself about the origin of the universe. What fundamental element is there in the universe from which all things have sprung? Thales selected water as the beginning of things; Anaximenes selected air, and Diogenes, of Appollonia, insisted that intelligence is the cause of all existence. Anaximander, who may be called the first of the mathematicians, regarded number as the producer of all things. He was a friend and disciple of Thales. The most illustrious of this school was, doubtless, Pythagoras, who was the first to use the term philosopher. His theory of astronomy has been adopted in modern times in the place of the Ptolemaic.

A school of pantheists was founded in Greece about six hundred years before Christ, by Zeno-phanes. It is really suprising when we remember that nearly all the tendencies in modern

philosophy manifested themselves in the early history of Greek thought. The failure in the different attempts to solve the problem of existence gave rise to the Sophists, who were almost universally skeptics.

Socrates was the first great mental and moral philosopher among the Greeks. He was born in Athens, 469 B. C. He devoted much of his time to the education of the young, and produced a system of teaching which is yet known as the Socratic. He was very religious, and professed to be guided by a voice from the unseen world. His philosophy was of a universal character, and he was especially a student of the human mind. The confounding of his philosophy with that of the Sophists was one of the principal causes of his condemnation and death.

Plato, a disciple of Socrates, was one of the most distinguished speculative philosophers of ancient times. He was born 429 B. C. He traveled much, and made the very best use of his travels. There has been much discussion as to his real position in philosophy, and he has been claimed by both realists and idealists. His influence upon religious thought has been very



great, even in modern times. I fully believe that his philosophy harmonized with Christianity, but I will discuss this subject in another chapter. Some of the disciples of Plato, however, went to a great extreme. Origen, who was at the head of a school of divinity, was a Platonist, and he adopted a metaphorical method of interpreting the Bible, which largely destroyed its meaning. Paul warned the Church against the extreme philosophical tendencies of his day.

Aristotle was, probably, the master mind of ancient times. He was a disciple of Plato, but more of a natural scientist than was his master. He was the originator of logic, and that science has not made much improvement since his day. In a future chapter we will endeavor to show the harmony between his philosophy and Christianity.

Epicureanism and Stoicism were the prevailing philosophies at Athens in the days of Paul. These systems had been in existence for several centuries, but were especially prosperous about the time the great apostle visited Greece. The Epicureans were materialists; they denied the

doctrine of a resurrection and a future life. They mocked when Paul preached the doctrine of the resurrection on Mars' Hill. Stoicism was more favorable to Christianity, but its tendency was pantheistic. Indifferentism seems to have been the great sin of which this school was especially guilty. When they heard Paul at Athens they went away indifferently, saying: "We will hear thee again of this matter."

The Roman philosophers had received a Greek education, and nearly all of them belonged to Greek schools of philosophy. Seneca, the great Roman moralist, was a Stoic, and Lucretius was an Epicurean. Cicero, the great Roman orator, and, possibly, Rome's greatest philosopher, was an Eclectic.

In scholasticism we have a union between philosophy and religion. Realism and idealism were discussed by men wearing sacerdotal robes. From the seventh century until the dawn of modern philosophy the philosophy of Aristotle was studied and perverted by the scholastics for the purpose of having a suitable weapon with which to defend the corruptions of an apostate church. An eminent writer thus speaks of the

system: "This contentious philosophy existing in the bosom of the Church for many centuries, clothed in the purple of spiritual supremacy, and giving the law of faith to the subject consciences of men, was a fruitful source of skepticism and infidelity." Cousin has shown, however, that scholasticism had many good traits.

## SECTION II. MODERN PHILOSOPHY AND CHRISTIANITY.

5- We observe the same tendencies in modern philosophy to an extreme realism and an extreme idealism that we found in ancient philosophy. The first was fully developed in France, where it led to materialism and atheism. We find in the rationalism and pantheism of Germany the results of an extreme idealism.

Francis Bacon, the celebrated Englishman, born in 1461, was the founder of modern induction. While at Trinity College, Cambridge, he felt a contempt for the course of study pursued there, and utter dislike for the prevailing method. He advocated the experimental method which his namesake, Roger Bacon, in the *Opus Majus*, had insisted upon before him. The

merit of Francis Bacon lies principally in co-ordinating into a compact system all the elements of the inductive method. In his *Novum Organum* he has done much to advance experimental science. He advocated a separation between science and religion ; yet he was not opposed to religion. We will have more to say about him in another chapter.

Hobbs, another great Englishman, is regarded as the founder of modern materialism. He advocated Bacon's method of inquiry, and maintained that all knowledge depends upon experience. He was the author of the materialistic maxim : "*Nihil est intellectu quod non prius fuerit insensu,*" which has been falsely ascribed to John Locke.

John Locke, called the wisest of Englishmen, was born in 1632. At the age of twenty he was sent to Oxford. That university has always been noted for its reverence for the past. It was not the proper place for such an original genius as was John Locke. He was not satisfied there. The distinctive feature of his philosophy consists in an effort to disprove the innateness of all ideas, and to show that there can be

no knowledge which depends not upon experience. D'Alembert says: "Locke created the science of metaphysics in somewhat the same way as Newton created physics". It is just to Locke to state that in reflection he included an internal sense which depends not upon sensation. In Book IV. of his *Essay on Human Understanding* he states: "It is plain to me that we have a more certain knowledge of the existence of God than of anything our senses have not immediately discovered to us. Nay, I presume I may say that we may more certainly know that there is a God, than that there is anything else without us". We will have more to say of Locke hereafter.

David Hume, one of the most noted of the disciples of Locke, was born in Edinburgh, Scotland, in 1711. He carried the empiricism of Locke directly into skepticism. His philosophy reached the extreme of denying the existence of both matter and mind.

Condillac, a Frenchman, born in 1715, carried the philosophy of Locke to the continent. He was an enthusiastic naturalist and sensationist, and he did much to impress a materialistic

philosophy upon the French nation. He was the pioneer of materialism and atheism.

Helvetius exhibited the moral consequences of the sensualistic philosophy. He was born in Paris, 1715, and at an early age devoted his special attention to the study of philosophy. Self-love, he insisted, is the foundation of all our mental actions. The most famous actor of this period was Voltaire. He was a materialist, but not an atheist. He says: "If there was not a God, we would be under the necessity of making one". His powers were all directed against revealed religion. Rousseau was a French skeptic, but he was much opposed to the materialism and atheism of his day. He deprecated the condition of affairs in his native country, and longed for a better state of things. He did much to better the condition of the laboring classes. Rousseau was in sympathy with the idealism of Germany.

The encyclopedists forced their materialism into the most stubborn atheism. Lamettrie, who flourished from 1709 to 1751, spoke the last word with the greatest recklessness. He declared immortality to be an absurdity, and that



the soul perishes with the body of which it forms a part. These materialists reached the grossest form of infidelity—atheism. Atheism caused the reign of terror in France, which bathed that country in blood. The Convention, which opposed all religion, was compelled, for the good of the country, to adopt a religion—though a corrupt form—in preference to atheism.

France has taught us that a government thoroughly atheistic can not subsist. A union between church and state impedes the progress of civilization, for it corrupts religion; but the people of a country must be religious in order to promote the prosperity of that country. The Scotch philosophy endeavored to stay the tide of infidelity by advocating a “philosophy of common sense”, in opposition to the extreme tendencies of their age. Thomas Reid, the author of the *Philosophy of Common Sense*, was born 1710, and educated at Aberdeen. In 1752 he occupied the chair of moral philosophy at Kings College. His *Inquiries into the Human Mind on the Principles of Common Sense* met with such approbation by his countrymen

that he was called to the chair of moral philosophy at Glasgow.

Sir William Hamilton, the greatest of Scotch philosophers, was born in Glasgow in 1788, and died in Edinburgh in 1856. He was the noted professor of logic and metaphysics in the University of Edinburgh. He accepted consciousness as an infallible witness, and his erudition manifested in the defense of his position astonished the world. Sir William insisted that there is a moral universe, known to us through our moral nature, which implies a moral order and moral governor of all.

9 Descartes, the great Frenchman, born in 1596, was the founder of modern deduction. He was educated by Jesuits in the college of La Fleche, and took great interest in his studies, especially in mathematics. He did not lay a plan, as did Bacon, by which others could build up the structure, but he proposed to do the work himself. Bacon invented a method, but Decartes erected a system. I think; therefore I am (*cogito ergo sum*), is the first principle with which he starts. My existence is involved in my thinking. As I the thinker exist, there must be an

original thinker, and that thinker is God. The philosophy of Descartes is idealistic; it teaches innate ideas, and maintains that the idea of God is native to the human mind.

8 Spinoza was born in Amsterdam in 1632, and he was a disciple of Descartes. He was a Jew, but forsook Judaism without becoming a Christian. Spinoza has been compared to a blank leaf of paper, which in most editions of the Bible separates the Old Testament from the New. He was indebted to Descartes for the foundation of his system, as he started with the Cartesian conception of substance, which advocates its independent existence. With this conception Spinoza insisted that there could be but one substance, and this he called God. He did not believe in a personal God, but embraced the doctrine of pantheism, which resolves everything into God.

94 Leibnitz was born in Leipsic in 1646, and died in Hanover in 1716. He was a great genius, and left his mark upon everything about which he wrote. Leibnitz rejected empiricism, and advocated the existence of innate ideas. While his system may have tended somewhat to

rationalism, he did not go to that extreme which was reached by many of his successors.

Immanuel Kant, the greatest of German philosophers, was born in Prussia in 1724, and died in 1804 at the advanced age of eighty. He separated religion from reason by excluding all religious questions from his "Critique of Pure Reason." These he includes in his "Critique of Practical Reason." Kant does not reject religion, but thinks it necessary in order to sustain morality among the people. The poet Schiller was one of his earnest disciples. Of this you can see evidence in all of his writings. We will have more to say of the Kantian philosophy hereafter.

The successors of Kant pushed idealism to a great extreme. Fichte was one of the most extreme of idealistic philosophers. Schelling especially represented the philosophy of the absolute among the Germans. He revived the pantheism of Spinoza, and reached in his speculations the essential position of the extreme materialists among the French. He reduces God to a machine, and virtually denies his existence. The writings of Goethe were much influenced by

his philosophy. Hegel opposed the Kantian philosophy in separating religion from reason, and also Schleiermacher, who taught that the essence of religion is in feeling ; and he insisted that reason should search for divine things and for God. Feelings might do for the lower classes, but not for philosophers. The right wing of the Hegelian philosophy, represented by the disciples of Schleiermacher, thought Hegel quite orthodox, and that his position would mediate between rationalism and supernaturalism. The left wing, however, represented by such men as Strauss, went into the most extreme transcendentalism and rationalism. Strauss, in his "Leben Jesu", regards the gospel as the product of a pious, practical fancy.

Schleiermacher, Neander, Tholuck, Lotze and others have greatly counteracted the influence of an extreme rationalism in Germany. Under the influence of such men the religious professorships of the German universities have become crowded, while many of the rationalistic professors are left almost destitute of students. God's truth will triumph over all error.

SECTION III. PHILOSOPHY THE MEDIATOR  
BETWEEN SCIENCE AND RELIGION.

9. The physicists of the present time are far from being true to the original meaning of science. Science originally denoted knowledge; but now there are many things called science that are mere speculations. Nature, when properly interpreted, always tells the truth; but there are afloat in the world as many incorrect theories of science as there are untrue systems of religion. At the time of Jacobinism in France, that country was flooded with more than seventy geological theories, all of which were supposed to contradict the Mosaic cosmogony. None of these theories have stood the tests of time, while Genesis is now read by more people than ever before, and its truthfulness impresses the human mind more and more as civilization advances. There is nothing more uncertain in this world than the various theories based upon an effort to interpret nature. Everything is so uncertain that the text-books in science have to be changed every few years.

There can be no conflict between the reasoning part of man's nature and the religious part;



nor can there be any contradiction between God's will impressed upon nature and his will revealed in the Bible. The man who studies nothing except the physical sciences is apt to become one-sided, and conclude that there is no truth not included in his special department of study. The difficulty in his case is the fact that he is not religious enough to form a correct judgment on religious subjects.

Man has in his nature a religious element, the development of which is just as scientific as the development of reason. As the Bible contains the truest and purest form of religion, it is better calculated to develop man's religious nature than is any other book. While we fully believe in the infallibility of the Bible, we are far from believing in all the theories based upon it. The Bible has been abused in the hands of its friends, and some have endeavored to make it teach on scientific subjects exactly the opposite to what it really teaches. Scientists have held the Bible responsible for false theories which some have tried to deduce from it. In this way science and the Bible have been regarded by some as the antipodes of each other. In order that man may

properly judge of the true relationship of science and religion, it is not only necessary for him to study the Bible, but he must also study God's unwritten word.

The true mediator between science and religion I believe to be philosophy. For about three centuries the world has been agitated by an unnatural strife between the scientific and religious classes. Many battles have been fought, and much learning expended; but the longer the war continues, the more hostile the parties become. Several positions have been developed with regard to the reconciliation between science and religion. There are extremists, who believe a reconciliation impossible; another class, called indifferentists, care nothing about the subject; the skeptics are opposed to it. It now remains for the true philosopher to go to work in earnest in order to unite that which should never have been separated.

The objector states that philosophy has also had extreme tendencies. The history of both ancient and modern philosophy verifies the truth of this statement. It appears that the philosophical tendencies in both ancient and modern times

have been very much the same. The tendencies were either to an extreme realism or an extreme idealism. These tendencies, however, were not so much in the masters as in their disciples. There is no difficulty in harmonizing the Socratic, the Platonic and the Aristotelian philosophies with Christianity. We find the truth in the golden mean between extremes, and the masters have usually avoided the extremes. It appears to me that Eclecticism presents the true spirit of philosophy. We should accept the truth contained in all the systems, and as rapidly as possible unify it. We should avoid both the extremes of nescience and omniscience, and study with the true philosophic spirit both God's written and unwritten word, and find the true harmony which exists between them.

## CHAPTER III.

### THE HIGHEST HISTORIC CULTURE AND THE BIBLE.

#### SECTION I. THE OLD TESTAMENT.

With the exception of a few brief passages in Chaldee, the Old Testament was written in the Hebrew language. It was once thought that the Hebrew was the primeval language of the race ; but it is now generally conceded by philologists that it was only one branch of the great Semitic family of languages, although one of the very oldest. In fact, it is thought that it conforms more nearly to the original stem than does any other language. It is well to state just here that we can not absolutely prove that the Semitic family of languages was the oldest.

The Old Testament contains all the extant literature produced during the period when the Hebrew language was spoken. The most probable meaning of the term Hebrew is "the opposite side," in allusion to the emigration of Abraham from beyond the Euphrates. The

Hebrew was probably the language of the Canaanites before Abraham went into the country, and his native language was doubtless Aramaic, an allied branch of the Hebrew. The Hebrew became the greatest of the Semitic languages, and was exactly adapted to the high purposes for which it was used. When the Old Testament was completed, it ceased to be a living language, and thus God's oracles were deposited in a language which could not change.

The Old Testament history is more than two thousand years older than any other history in the world. When profane history became authentic, it substantiated the truth of the Bible narrative so far as it came in contact with it. While profane history proper can not tell us anything in reference to the early history of the race, there are traditions among the different nations which are of great value. The primeval innocence of our race, which is placed before us in Genesis, seems to be embodied in the traditions of the great nations of antiquity. These nations also have a tradition of the fall, and the introduction of sin into the world. The early invention of arts recorded in Genesis, fourth chapter, is evi-

dently referred to in Greek tradition, which teaches that Prometheus not only stole fire from heaven, but taught men all the arts and ornaments of life, especially the working in metals. The traditional accounts among the different nations of a great deluge have forced even skeptics to admit that Genesis, eighth chapter, describes an actual deluge. The traditions of the different and widely scattered nations can not be accounted for upon any other hypothesis than the fact that the book of Genesis correctly describes the early history of mankind.

The narrative of the deluge in the book of Genesis is followed by an account of the re-peopling of the earth by the descendants of Noah. One thing which especially strikes us here is the enumeration of the races of mankind under three heads—the sons of Japheth, the sons of Ham, and the sons of Shem. All students of ethnology must be interested in the tenth chapter of Genesis, for it is the most valuable document in existence for those students devoted to that branch of study. It is a significant fact that modern ethnologists have classified mankind into three divisions, and speak of all races as either Semitic,



Aryan, or Turanian. There is a remarkable agreement between the groups thrown together in the tenth chapter of Genesis and the conclusions reached by ethnological science from a consideration of the facts of physical type and human language. How the Bible has thus anticipated modern ethnological science can be explained by the Christian, but not by the infidel.

The remarkable event connected with the dispersion of mankind is not without its traditions. In Babylon, the great city of the land of Shinar, there is tradition illustrating the confusion of tongues and the dispersion of mankind. The tradition definitely states that they erected a lofty tower which is now called Babylon, intending thereby to scale heaven. The tower was overturned, and cast to the ground. The name of the ruin is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and divers tongues. It is thought that the Greek myth of the war between the gods and the giants, and the attempt of the latter to scale heaven by piling one mountain upon another, refer to the same thing.

The Book of Genesis perfectly harmonizes with modern historical research in reference to the earliest civilizations. (1) Nimrod founded Babylon in the land of Shinar. He was a descendant of Cush, and modern historical research has shown that a Cushite kingdom was early established in Lower Babylonia. (2) Asshur, and possibly Nimrod, builded Nineveh. Babylon was older than Nineveh. Asshur and his people were driven out by the warlike subjects of Nimrod, and went to build another city. It was long thought that the Babylonians and the Assyrians belonged to the same race; but modern research has shown that they were of different races, and it thus fully confirms the Biblical account. Nimrod was a descendant of Ham, and Asshur was a descendant of Shem. The language of the Assyrians was Semitic, while that of the Babylonians was Hamitic. (3) The twelfth chapter of Genesis fully attests the early civilization of Egypt. When Abraham went into that country, he found it under a settled form of government with a king called Pharaoh. It is an admitted fact that Egypt was the earliest of nations, and both the roctotus and the hieroglyphics testify to

the fact that the king wore the title of Pharaoh. We have in profane history an illustration of the truth of Genesis xiv., which gives an account of the rescue of Lot, Abraham's nephew, from the hands of Chedor-laomer, king of Elam. The following points are clearly established from documents recently disinterred from Mesopotamian mounds: (1) From the time of Nimrod to Abraham, the power of the East passed from the hands of the Babylonians to their neighbors, the Elamites. (2) That the name of the king of Elam in the days of Abraham was Chedor-laomer, who was the ravager of the West; that, assisted by his vassal monarchs, he conquered the kings of the lower Jordan, and captured Lot, who was rescued by Abraham. It seems that almost every discovery among the ruins of the East throws light upon the Bible narrative, and confirms the truth of God's Book.

The bondage of Israel in Egypt, and the exodus of the chosen people from the valley of the Nile to the land of Canaan, are well illustrated by profane historians. The principal facts in this part of sacred history are fully confirmed by Manetho, Chaeremon, Hecataeus and Tacitus.

From these historians it appears (1) that the Egyptians had a tradition of an exodus from their country of persons whom they regarded as unclean, and who killed their sacred animals ; (2) that they connected this exodus with the names of Joseph and Moses ; (3) that they made, Palestine, or southern Syria, the place where the unclean persons went ; (4) that they placed the event in the reign of a certain Amenophis, son of Rameses, and father of Sethos, who reigned towards the close of the eighteenth dynasty.

The route of the Israelites from Egypt to Canaan, as given in the Bible and by modern explorers, is in perfect harmony. Modern explorers of the Sinaitic Peninsula have been able to identify nearly all the camping places of the Israelites ; and have shown that Bible history is genuine and not mythical. The character of the country and distances from place to place exactly agree with the Bible narrative. The skeptics, who insist that so great a number could not have possibly subsisted so long in the wilderness, show perfect ignorance of the spirit of the Bible writers. The Bible narrative di-

rectly teaches that God specially provided for their wants during their long journey. The very best critics claim that the country through which the Israelites journeyed was formerly better supplied with water and pasturage than it is at the present time. The Israelites evidently spread themselves widely over the peninsula during the forty years' sojourn, and the oases of the desert would do much to supply them with the necessaries of life. When the natural means were not sufficient, we have evidence that God fed his people with bread from heaven.

The history of the Israelites from their settlement in Canaan to the close of the Old Testament history is not contradicted by profane historians, but it is in very many points strongly confirmed. Even the geography of Canaan, as incidentally given in Joshua, connected with the conquest, is found to be wonderfully correct. The book of Joshua, according to Ritter, the great geographer, has been subjected to the severest scrutiny, because its scenes mostly lie on the west of Jordan, which has been thoroughly explored. Not only its distinct regions, but even its valleys, mountains, and villages, have

been pointed out with wonderful particularity. Ritter refers (1) to Joshua's second campaign in the south of Palestine (Josh xi. 16 and 15, 21. Ritter shows that the divisions of the country into five parts, and the scene of that expedition, rest upon a basis of geographical conditions which none but an eye witness could have described. (2) A similar illustration may be drawn from Saul's last and fatal battle on Gilboa. The scene of this battle lies mapped out on the face of the country as distinctly as if it had been fought during our own times.

Profane historians confirm the Bible account of David's wars. (1) Nicolas of Damascus, the friend of Augustus Cæsar, mentions the defeat of Hadadizer, king of Zobah, and the Syrians, by the Israelites under David. (2) Dius and Menander, Greek writers in the age of Alexander, mention Hiram, king of Tyre, as reigning at this time, and as having friendly relationships with David.

Profane historians fully substantiate the Bible account of Solomon's reign. (1) The condition of the East was at that time favorable to the establishment of a kingdom such as was that of



Israel in the days of Solomon. The tribute paid by other nations was similar to that exacted by all oriental monarchies. (2) Josephus reports Phœnician historians as testifying to the friendly relations of Solomon with Hiram, of the great temple built in Jerusalem, of Solomon's marrying the daughter of Hiram, and of the skill of the Tyrian artists. (3) Recent oriental discoveries fully confirm the Bible account of Solomon's wisdom and magnificence.

The captivity of the Jews in Babylon is not left without historic illustration. By a somewhat careful comparison of the Book of Daniel with profane history, I am free to state that the most scrutinizing skeptic will never be able to find any contradiction. The Chaldean historian, Brosus, definitely states that Nebuchadnezzar carried Jewish captives into Babylon, and planted colonies in various places of Babylonia. The peculiar customs of the Babylonians and Persians referred to in the book of Daniel are fully illustrated in the history of those nations. The Babylonians used fire in capital punishment, but the Persians would not defile that sacred element; so we find the three Hebrew children

thrown into a fiery furnace by the order of Nebuchadnezzar, but Daniel, by Persian order, was cast into a den of lions. Those acquainted with the Persian religion can see reasons why Cyrus restored the Jews to their native land, and assisted them in rebuilding the temple at Jerusalem.

The historic character of the Old Testament must impress itself upon the minds of all candid students.

The Jewish people were so situated that they came in contact with all the great historic nations of antiquity, so that the great facts of their history can be illustrated by profane history. There never was a time before this when there was as much interest in studying the monuments of antiquity as at the present time, and there are constantly monuments being dug out of the earth which throw much light upon the pages of sacred history. The discovery of the Moabite Stone a few years ago is only one example of the progress going on in the East to more fully illustrate God's revelation to man in that grand book we call the Bible.

## SECTION II. THE NEW TESTAMENT.

At the introduction of Christianity, the Greek language was the universal language of the civilized world. By the conquests of Alexander this language was carried to all the great nations of the Orient. Of course this language was greatly modified from classic models by coming in contact with so many tongues: but it became better adapted to the purposes of a universal language. At Alexandria, in Egypt, so many Jews spoke the Greek language that it became necessary to translate the Hebrew Bible into Greek, and thus originated what is called the Septuagint version of the Hebrew Scriptures.

This exercised an influence upon the spoken language of the Jews somewhat similar to Luther's translation upon the German language, and the common English version upon our own mother tongue.

The whole of the New Testament, with the possible exception of Matthew, was written in Greek. It was the Attic Greek, which had been modified by the Macedonian dialect and

other causes, and which in Palestine had been greatly influenced by Hebrew forms and Christian thought. For the past three centuries there has been a warm discussion going on in the Christian world in reference to this matter, and both sides have gone to extremes. While some have claimed for the New Testament writers even Attic elegance, other have yielded too much to supposed Hebrew and other modifications. The truth is between the extremes. It is very evident that the Hellenistic Greek was much better adapted to the purposes of a universal religion than was the Attic dialect itself, and the very modifications which the Greek language underwent were essential to the high purposes for which the language was to be used. As the Old Testament was written in the Hebrew, the greatest of the Semitic languages, so the New Testament was written in the Greek, the greatest of the Indo-European languages. When the Old Testament was completed, the Hebrew ceased to be a living language; so when the New Testament was completed the Greek language, in God's providence, also ceased to be a living language. Thus we

have the Oracles of God deposited in the great historic languages of the world, which are fixed mediums for the universal spread of the truth.

The opposition to the true historical character of Christianity is mainly represented by three schools: (1) The school of Strauss; (2) The school of Renan; (3) The school of Baur.

The following are in the main the points of Strauss: (1) He insists that a portion of the New Testament is mythical. The great question before his mind seems to have been the question of the truth or falsehood of the New Testament narratives recording miracles. He thought that the natural events were in the main true, but that the supernatural events were false. (2) Strauss claims that the books of the New Testament were written in the last half of the second century by unknown writers, and not by the apostles and their companions. (3) He accounts for the supernatural events found in the New Testament in the following way: The infant church believed in the Messiahship of Jesus, and thought that he must have wrought such miracles as are recorded in the Old Testament in reference to the prophets. He thus makes

the Jewish belief in miracles, the basis of the belief in miracles by the disciples of Christ. (4) He thinks that the writers of these myths were self-deceived, and not conscious of any fraud. (5) In 1864 Strauss restated his theory, and showed evidence that he had come greatly under the influence of Baur. While before he had acquitted the disciples of intentional fraud, he now claims that they did not scruple to resort to pious fraud to accomplish their purposes.

We urge the following objections to the theory of Strauss: (1) The natural and supernatural are so blended in the narratives that both must stand or fall together. I might give a number of illustrations just here, but all readers of the New Testament can readily see that there is no possible way of separating the natural and miraculous in the New Testament. Strauss seems to have realized the difficulty, and tries to strike out of the New Testament passages which bear the most unmistakable marks of being historical. (2) The genuineness of the canonical Gospels, which the severest criticism has not been able to invalidate, is a decisive argument against the mythical theory of Strauss. The



German skeptic claims that these narratives were written the last half of the second century; but the critics of the world have definitely decided that they were written more than one hundred years before this time. Strauss criticised these narratives with the most profane levity, but his work was a failure. Even Renan says: "The composition of the Gospels was one of the most important events to the future of Christianity which occurred during the second half of the first century." In referring to these narratives in another place he says: "All, in my judgment, date back to the first century, and they are substantially by the authors to whom they are attributed." (3) The theory of Strauss fails to account for the belief of the apostles in the divinity of Christ. He says that there was a fixed idea that the Messiah would work miracles, and that there was a fixed persuasion among the disciples that Jesus was the Messiah. But what caused that fixed persuasion on the part of the disciples that Jesus was the Christ? They were very slow in belief, and were only convinced by the most astounding miracles. Their persuasion never did become fixed until after the res-

urrection, and Thomas required the very strongest evidence of the senses. Even the enemies of Jesus in the early history of Christianity did not deny his miracles. (4) The theory of Strauss that the writers of the New Testament were self-deceived, and not guilty of any fraud, bears upon its face the most reckless absurdity. If they wrote falsehood, they knew it, and their lives were entirely inconsistent with such a theory. If these narratives had contained myths, the early enemies of Christianity would have pointed them out. (5) The restatement of his theory by Strauss in 1864 was largely a retraction. While before this he exonerated the disciples from intentional deception, he now claims that they did not hesitate to deceive to carry out their purposes. The moral character of the disciples is a sufficient answer to the baseless charge of the German skeptic to save his own false theory. (6) The mythical theory is disproved from the fact that there was no body of disciples to whom the origination of myths can be attributed. The disciples formed one body at the time Strauss claims that the myths originated, and there is not time enough be-

tween the death of Christ and the written narratives of miracles for the formation of myths. (7) The mythical theory is inconsistent with the times in which Christianity originated. Myths appear in the infancy of a nation; but Christianity took its origin in the age of such historians as Tacitus and Josephus. (8) The mythical theory can not account for the faith of the apostles in the resurrection of Christ. (9) The sophistical character of the criticism applied by Strauss to the contents of the New Testament bears heavily against his theory. The forced likeness between the miracles of the Old and New Testaments is entirely unworthy of a true critic. (10) The mythical theory is founded upon a false system of philosophy. Its author belonged to the left wing of the Hegelian philosophy, which adopted methods of interpretation exactly the opposite of the true historic method.

We thus present the legendary theory of Renan: (1) He admits the genuineness of Matthew, Mark, Luke, and although he somewhat hesitates, that of John also. He thinks it quite well established by historical evidence that John wrote the narrative before the end of the

first century. (2) He accepts the ordinary history contained in the New Testament upon the same grounds upon which Christians accept it, but rejects everything supernatural. (3) He admits that Jesus was the highest type of mankind intellectually and morally, and that the disciples were worthy followers of their Master. (4) He divides the life of Christ into three periods: (a) He places Jesus before us in a lovely light, and presents a character far above all other youths in Palestine. (b) In this period he comes in contact with the great Baptist, and is inspired with a desire to set up a kingdom. (c) In this period he claims that Jesus feels disappointed, and is hurried on to a death which he could not avoid. He accuses Jesus of artifice, and that he consented to deception in reference to the raising of Lazarus.

The following points show the absurdity of Renan's theory: (1) Renan has shown himself to be an unsafe critic. In his work on the History of the Semitic Languages, he asserts that the Semitic race always had an inbred tendency to monotheism. This is altogether an incorrect statement; for the Persians, who came the near-

est to monotheism of any nation of antiquity except the Jews, belonged to the Indo-European race, and not to the Semitic. (2) Renan's admissions in reference to the character of Christ, and the genuineness of the four gospels, involve him in contradictions, and defeat his whole theory. (3) Any just critic can see that this author is devoid of historical perception, and much of what he writes is contradicted by the plainist historical facts. (4) The Frenchman has based his theory upon a false conception of God, and he fails to give any satisfactory explanation of the person of Christ. No pantheist can be just to the facts of New Testament history. (5) The three periods into which Renan divides the life of Christ are arbitrary, and his legendary theory perfectly lawless. It is evident from the Gospel narratives that Jesus from the beginning intended to establish a kingdom. It is also evident that he predicted his death, and prepared himself to die for the redemption of the world. Renan does not claim that the legends were a pure creation, but rather a transfiguration of facts. His efforts to separate the legends from facts are lawless, and show that the natural and the super-

natural in the New Testament must stand or fall together.

The following points represent the theory of Baur, who was the founder of the Tübingen school: (1) Baur modified the mythical theory of Strauss, and introduced what is called the tendency theory. This theory maintains that the miracles of the New Testament were conscious inventions in the interest of the different theological parties, which divided the early church. (2) This theory claims that primitive Christianity was an Ebionitic development of Judaism. (3) Baur claims that Paul's conversion was the reaction of a guilty conscience, and that the apostle to the Gentiles was the first to originate the conception of Christianity as a universal religion.

Baur's theory is refuted by the following facts: (1) The object to be accomplished by the early Christians was a unit, and Baur's representation of the spirit of different parties is contradicted by facts. (2) Christianity from the beginning was designed to be universal, and Christ commanded his apostles to go into all the world, and preach the Gospel to every creature. (3) The



tendency-theory is inconsistent with the Book of Acts and the conversion of Paul. Strauss saw the difficulty, and seemed to avoid the Book of Acts. Baur tried to supply this deficiency in Strauss, and openly charges the author of Acts with intentional falsehood. This imputation all true critics must reject with scorn. His remarks on the conversion of Paul clearly indicate the weakness of his cause, and he seems himself to have been dissatisfied with it. Later in life he declared that in the "conversion of Paul, in his sudden transformation from the most vehement adversary into the most resolute herald of Christianity, we can see nothing short of a miracle." In view of all the facts in the life of Paul, no one will ever be able to explain his conversion who does not accept the supernatural elements so manifest in all parts of the New Testament.

Christianity in its historical development shows itself in perfect harmony with its supernatural origin. It has introduced into the world a new conception of God, and the Fatherhood of God as taught by Christianity has done much towards civilizing the world. Christianity has also given to the world a new conception of man, and the

universal brotherhood of mankind as taught by the Christian religion has done much towards unifying the nations. Christianity teaches the duty of man to man, and of nation to nation ; and its principles greatly tend to the elevation of society. In fact, if any nation would live in harmony with the teachings of the Bible, every fair critic must admit, that society in that nation would reach perfection. Every sociologist must admit that Christianity is the religion of universal progress ; and that it is the standard authority for all who seek the elevation of mankind. We can therefore safely conclude that the Bible is in perfect harmony with the highest historical culture ; and it is the Book which teaches principles that will lead to the perfection of humanity.

## CHAPTER IV.

### THE HIGHEST LITERARY CULTURE AND THE BIBLE.

The Bible fosters learning as does no other book. When, in A. D. 642, Alexandria, the seat of the world's great library, was taken by the Saracens, this famous library was destroyed. The following is said to have been the terse reply of the Caliph Omar in reference to its destruction: "If these Grecian books agree with the Koran, they are useless; if not, they should be destroyed." This shows the hostility of the Koran to all true culture. It may be claimed that the Arabians fostered learning in Spain. This is evidently true, but they had adopted the culture of the Greeks. Nestorian Christians had placed Greek authors in their hands, and in spite of the authority of the Koran, they took interest in literary work. We may safely state just here that everything that is of any real value in the Koran was borrowed from the Bible.

That the Bible fosters learning is evident from the fact that all the great universities of the world have been established by nations which take the Bible as the highest standard of life. When an embassy was sent by an African prince to inquire of England's queen the cause of the greatness of her country, Victoria sent him a Bible for a present, and informed him that this book was the cause of England's greatness. Mr. Everett is responsible for the following language: "It was not the knowledge of the Latin and Greek which kept the Bible from perishing, while they were temporary vehicles of its circulation; it was the study of the Scriptures and the labors of Christian men which mainly contributed to prevent these languages from dying out."

The Bible is doing for the English language what it has done for the Greek. Coleridge says that intense study of the Bible will keep any writer from being vulgar in style. Prof. George P. Marsh, one of the greatest critics of our language, thus speaks of Tyndale's translation of the New Testament: "It has exerted a more marked influence upon English philology

than any other native work between the ages of Chaucer and Shakespeare." Prof. Peabody, of Harvard, says: "This leads me to speak of the most important service that has been rendered by our English Bible. It is the chief reason why we can understand it now. It has been an anchor to the language, which, since it was published, has sustained less change than it previously sustained every fifty years. It arrested at the happiest stage the Normanizing or Latinizing process, that had been going on for centuries before, and preserved for us the rugged force of those Anglo-Saxon words which were fast vanishing from popular use. Our Bible is still the key to the best English diction, and by conversance with it our children are made familiar with their own language, in a purer form than any other which can be placed before them. There can be no doubt that better English is spoken by the people at large in New England than anywhere else in the world; and there can be equally little doubt that this is due to the fact that, until now, the Bible has helped form the diction of almost every child that has been educated at a New England school."

It is a historic fact that the revival of learning and the Protestant Reformation were contemporary. The great leaders in secular thought acknowledged that they got their inspiration from the Bible. Lord Bacon uses these memorable words: "Thy creatures have been my books; but thy Scriptures much more." Sir Isaac Newton, the greatest of natural philosophers, freely acknowledged his obligations to the Bible. He uses this pointed language: "I count the Scriptures of God to be the most sublime philosophy." The sublime themes of the sacred Scriptures inspired this great philosopher with the greatest enthusiasm. Macaulay says: "It is chiefly to the great reformation of religion that we owe the great reformation of philosophy." The same thought is even made more emphatic by Guizot in his *History of Civilization*. The following is from Schwegler's *History of Philosophy*: "In their origin, both kinds of Protestantism, that of religion and that of thought, are one and the same, and in their progress they have also gone hand in hand together. For religion, reduced to its simple elements, will be found to have its



source, like philosophy, in the self-knowledge of the reason."

No one will question the fact that the Reformation owes its chief power to the Bible. Luther, the great German reformer, made it his daily study, and translated it into the German language. This translation has done for the German language about the same thing that our common version has done for the English language. Dr. Gothiel, a Jewish scholar, says: "It is far superior, in vigor and beauty, to that of the English Vulgate. The latter is the work of bishops and scholars; the former that of a poet and great original nature." The following is from the poet Heine: "How Luther got the language into which to translate the Bible is to this hour incomprehensible to me, for he translated it from a language which had ceased to exist into one which had not yet arrived."

We have already shown that the Bible has always been the great support of learning, and will now proceed to show that it is the greatest literary production in the world. Plato was evidently the greatest literary genius among the intellectual Greeks; but when we compare him

to the Apostle Paul, the apostle towers even above the great Greek philosopher as a mountain towers above the sea. Plato was born in Athens; Paul in Tarsus of Cilicia. Plato lived more than four hundred years before Christ, during the Peloponnesian war; Paul was contemporary with Jesus, and lived just after the age of Augustus. Plato belonged to the most intelligent race of the great Indo-European family; Paul was a Hebrew, the most advanced race of the Semitic family. The native language of Plato was Greek; that of Paul was Hebrew. Plato was the greatest of philosophers; Paul the greatest of apostles. Plato was great, but Paul was greater.

The superiority of Paul to Plato consisted in the superiority of his profession to that of Plato. Had Paul never been anything more than a disciple of Gamaliel, he would never have reached a higher position in this world than did the disciple of the great Socrates. It was in the fact that Paul became a disciple of Christ that he has wielded such an influence over the nations. Thousands of persons read the writings of Paul, while one reads the writings of

Plato. The time has not been when Paul had as great influence in the world as he has at the present time. It is because the influence of Christianity is greater now than it has been in the past. The religious element in man's nature is the highest ; and as this is developed by the pure religion of which Paul was the greatest advocate, the more powerful will his influence become.

It is claimed by some that Christianity was borrowed from the philosophy of Plato. How does it happen, then, that this religion rises so much above what has been called the divine philosophy ? In nature, we know that a stream can not rise above its source.

If this position with regard to the origin of Christianity were true, the stream must rise above its source and contradict an established fact in nature. A miracle would then have to be introduced in order to account for the progress of Christianity, and for its universal spirit, in contrast with the narrowness of the Platonic philosophy. A careful study of Plato and Paul will convince any reasonable man that Paul had a source of inspiration far superior to anything known to the intellectual Greeks.

Paul had a knowledge of immortality unknown to Plato. Among the Greek philosophers, the Epicureans were Materialists, the Stoics were Pantheists, while the disciples of Socrates, Plato and Aristotle, were believers in the immortality of the soul. The doctrine of materialism was as ably presented then as at the present; and considering the then condition of physiological science, the doctrine of immortality was as ably discussed by the Greek philosophers as by the philosophers of the present time. Philosophy has no new arguments to present on the subject. The distinction which Paul makes between the spirit and the soul was not clearly made by Plato, nor does philosophy at this time fully recognize it. The doctrine of the resurrection as taught by Paul gives immortality a force which was not understood even by the great Plato.

Matthew Arnold's theory of literary culture is in many respects very interesting, and it contains a good deal of truth; but in other particulars it is very deficient. While he recognizes religion as an essential element in his theory, he does not assign to it the right place. This lan-

guage, which he adopts from Bishop Wilson, is certainly praiseworthy: "To make reason and the kingdom of God prevail." He thinks that the highest scientific culture should be used in order that the kingdom of God might prevail in us and around us. No objection to his theory thus far. The results which culture reaches, according to Mr. Arnold, are in harmony with the objects of the Christian religion. In the following points Mr. Arnold's theory is in harmony with the Christianity of the Bible: (1) It places perfection in the soul of man, and not in merely external good; (2) it sets before man a condition of growth, and not simply one of rest; (3) it holds that a man must embrace the good of others as well as the good of self in order to reach perfection.

While we can highly recommend Mr. Arnold's theory in many particulars, in some respects it is very deficient and misleading. In some respects Mr. Arnold thinks that culture can go beyond religion. If he simply views religion from the sectarian standpoint, this might be true; but the Christianity of the Bible certainly contemplates the perfection of humanity. It educates the

highest elements in man's nature, and insists upon the culture of all his faculties. It contemplates the perfection of man, body, soul and spirit. When Christianity completely triumphs in this world, then will reason and the kingdom of God prevail. The mistake of Mr. Arnold's theory is to place as subordinate that which should be supreme, and make supreme that which should minister as subordinate to a higher than itself.

Mr. Arnold thinks that Goethe would have found the society of Luther intolerable, and that Shakespeare could not have endured the company of the Puritans. It must be remembered that Luther was as great a genius as was Goethe, and that he really gave Goethe a language in which to write. While in that age of controversy Luther's sectarian spirit might have been unpleasant to Goethe, the life of the great German author might have been rebuked by the far purer life of the great German reformer. While Goethe highly complimented the Bible, he was far from living up to its teaching. There were evidently some peculiarities about the Puritans that would have been unpleasant to Shakespeare ;



but even Puritanism produced one of the greatest literary men of the world. While the life of John Milton was far more pure than was the life of Shakespeare, in his particular line the great Puritan was fully as great a genius as was England's greatest dramatist. No one will question the fact that the inspiration of Milton's genius was entirely dependent upon the word of God. Schlegel, in speaking of the three great writers of the Elizabethan age—Spenser, Shakespeare, Milton—says: "In truth, these three greatest poets of England contain within themselves everything that is really great and remarkable in regard to her older literature of the sixteenth and seventeenth centuries." These great writers have shown their dependence upon Biblical truth.

I have taken some pains to examine Shakespeare's references to the Bible, and it is very evident that he makes the Bible the background of the morals in all his great productions. He shows quite a thorough knowledge of the books and characters in the Bible. He makes the blood of Abel cry for justice over Gloster's murder, "even from the tongueless caverns of the earth." The dramatist summons back to earth

"the majesty of buried Denmark," as if the witch of Endor were again employing her arts. The wicked Gloster recites the betrayal by Judas, who

"kissed his master ,  
And cried 'All hail !' when he meant all harm."

The Bible warnings against sin are recognized in the following words of Richard III :

"My conscience hath a thousand several tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villain."

Hamlet finds his text in Job when he speaks of

"The undiscovered country from whose bourne  
No traveler returns."

Prospero, in the Tempest, takes his text from the writings of Peter :

"Like the baseless fabric of this vision,  
The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this unsubstantial pageant faded,  
Leave not a rack behind."

These are only a few of the examples where the great dramatist borrows from the Sacred Oracles. He speaks of the Garden of Eden ; of Noah and the Deluge ; of the fog of Egypt, and the lean kine of Paraoh ; of Abraham, Job, Samson, Solomon, David, Daniel, and others.

He also repeatedly mentions the parables of the Prodigal Son and the Rich Man and Lazarus. Any critical student of Shakespeare will soon find that the great dramatist was largely indebted to the Bible for many of his characters.

The greatest authors have recognized the superior literary merit of the books of the Bible. Prof. Briggs has this to say in reference to Pentateuch: "The histories contained in the Pentateuch are the foundation of all subsequent history. The grand hymn in Exodus, the prayer in the ninetieth Psalm, the prophetic didactic poem in Dueteronomy are the great boughs of lyric poetry upon which the Psalter subsequently burst forth in all its glory; and the prophetic discourses in Dueteronomy, are the sources, as they give the key to all subsequent prophecy." The book of Job has been called the Shakespeare of the Bible. Carlyle says: "I call that, apart from all theories about it, one of the grandest things ever written with pen. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft and great; as the summer midnight, as the

world with its seas and stars. There is nothing written, I think, in the Bible or out of it, of equal literary merit." Prof. Bowen calls it the grandest of philosophical poem in the literature of the world, and Daniel Webster declared that it was as much above Homer as Homer was higher than mere rhyme. Dean Stanley called David the Homer of Jewish song, and Thomas Jefferson declared that the Book of Psalms was far superior to any other book of the kind. Mr. Gladstone says: "All the wonders of Greek civilization heaped together are less wonderful than is the simple book of Psalms—the history of the human soul in relation to its Maker." Coleridge called the Book of Proverbs the best statesman's manual ever written, and Wordsworth claimed that it was the world's moral and spiritual manual for all time. Dr. Guthrie says: "It fulfills in a unique and pre-eminent degree the requirements of effective oratory, not only every chapter, but every verse, and almost every clause of every verse, expressing something that both strikes and sticks." Herder says: "The Song of Solomon means songs of love, the oldest and most beau-

tiful of the Orient." Dr. Peabody says of the Book of Ecclesiastes : " This is the most instructive, impressive, touching autobiography ever written."

The New Testament has received equal praise on account of its literary merits. The rhetorician Longinus pronounced Paul the greatest orator the world had produced. Erasmus declared that the Sermon on the Mount and the Parables of Christ were above the eloquence of Cicero. It is said that Wordsworth was inspired to write his Ode on Immortality by reading the fifteenth chapter of First Corinthians ; and that Spenser was indebted to the sixth chapter of Ephesians for the character of the Red Cross Knight in his *Faerie Queene*. Many other authorities might be given, but we have given sufficient to show the literary character of the Bible. All men need do is to study this wonderful book with a proper spirit, and they will appreciate it.

French skeptics highly praise a selection read from the Bible by Dr. Franklin, but did not know from what book he read it. Dr. Johnson read the Book of Ruth to a club of skeptics, and

they agreed with Goethe in pronouncing it the most beautiful little book ever written.

When we consider the different books and writers of the Bible, and all the circumstances under which this marvelous book was produced, we are forced to conclude that holy men of old spoke as they were moved by the Holy Spirit. Still the question of inspiration concerns the *how*, and not the *what*. The Bible might contain a correct record of a supernatural religion, and not be inspired. No one questions the great facts of Herodotus or Tacitus, yet these writers were not inspired. I have examined somewhat carefully the different theories of inspiration, and am satisfied that they have been a curse instead of a blessing. They have presented extreme views, and have consequently led to infidelity. When I look upon this beautiful earth, I find parts of it rich, and parts of it poor, but I know that God created it; so I find differences in the productions of inspired writers, but have convincing evidence that the Bible contains a revelation from God.



## CHAPTER V.

### THE HIGHEST ÆSTHETIC CULTURE AND THE BIBLE.

God has placed in man's nature a faculty by which he can perceive and feel beauty in both nature and art. The very image of God in creation is comprehended in the sense of beauty. The adjective beautiful may be used to designate the quality in an object that excites in man the emotion of beauty; beauty may be designated the emotion, and the beautiful may be used to represent the intellectual antecedent of the emotion of beauty. We must be careful, and avoid all extremes in the discussion of this subject. As in philosophy, so in art, realism and idealism have been the extremes representing rival schools. The truth is in the golden mean. Idealism leads to mysticism, and realism to sensualism. Both extremes have always been deadly foes to art. When art has been most successful, the golden mean has been adopted.

Some eminent critics have taken the position that art's only mission is to please. I can not agree with these gentlemen, and must insist that art represents life. The first facts of art are to be found in God and creation. Nature is the expression of the very life of God, and all legitimate art is the expression of that which is God-like in man and his life. Man is the offspring of God, and that which is purest and best in man is most like God. Nature is alone the work of God, and that which is best in art is that which is most like nature. For example, God expresses an idea in a beautiful landscape; man's sense of beauty is excited by it, and he paints a picture. The picture that is most like the landscape will be the most beautiful. While insisting that art should harmonize with nature, I do not mean that it should be a servile imitator. It can make combinations that will greatly heighten beauty in a natural object; but it should never contradict nature, and its combinations should be found somewhere in the world of matter or the world of mind.

Nature, which is the work of the great Artist, is designed to minister unto life. The sun, the

moon and the stars, the blue expanse above our heads, the ocean, are all without meaning except as they relate to life. The inorganic feeds the animal, the animal feeds man, and the animal life of man is designed to minister to the higher life of the spirit. There is life everywhere—from the animalcule to the highest angel in the heavens. God, through nature, ministers to life. Beauty in nature is not for beauty's sake, but it is for the good of man.

As nature, the work of the great Artist, ministers to life, so all true art is not an end in itself, but is designed to minister to the life of man. A work of art which ignores life's mission is either without value, or a thing of mischief. An artist should always consider before painting a picture what there is in him that can be so expressed on canvas as to minister to the life of others. The immortality of Grecian art resulted from its ministering to the highest life of its age.

A young artist once asked Michael Angelo if his work would live. This great sculptor replied, "The light of the public square will test its value," thus confessing his own incompetence to

fully decide its fate. The greatest works have not always been appreciated by those who lived at the time of their production; but their high mission was reserved for those who lived in a more advanced age.

Religion is absolutely essential to the highest culture in art. This was Ruskin's final decision. He says: "Giotto's work was inferior to the Venetians only in the material sciences of the craft, and that, in the real make up of him, he was after all superior to them, just on account of his religious faith."

All that is most noble in modern art took its origin in the thirteenth century. The paralysis which had so long held back Europe was broken, and the faculties of the human mind were alive to progress. Religion and patriotism were the great themes of conversation, and art assumed the position of a teacher. Mental progress throughout Europe was rapid and sincere, and art flourished as it never had before, and as it never has since. It covered Europe with religious buildings, which have been the despair as well as reverence of succeeding times. It was the age of Giotto, Dante, Columbus, and Michael Angelo.

Giotto has been called the father of Christian art, and his influence was felt for centuries in the expression of religious emotion. Vasari thus speaks of the school to which Giotto belonged: "We painters occupy ourselves entirely in tracing saints on the walls and on the altars, in order that by this means men, to the great despite of demons, may be better and more devout." The same author says of Giotto: "He was no less remarkable as a Christian than as a painter."

One of the great representatives of religious art was Fra Angelico, of Fiesole. Vasari says of him that he never could have reached such heights in art had it not been for his devoted and holy life. It is said that he never took up pencil without first engaging in prayer. Whenever he painted the crucifixion tears would stream down his cheeks. He shunned the commerce of the world, and gave his entire attention to art and religion. He positively refused to paint other than sacred subjects.

When we speak of the Florentine school, the first name that attracts our attention is that of Michael Angelo. He is said to have been

greatly influenced by the writings of Dante and the great Italian reformer, Savonarola. As were they, so was he filled with visions and thoughts of the judgment to come. It is not surprising, then, that this great artist could paint more sublimely than could any other "The Last Judgment." The Last Judgment and statue of Moses were doubtless his masterpieces, and they have never been equaled in sublimity by any other artist. As Michael was the first among angels, so Michael Angelo was the first among artists. Michael means like unto God, and the great artist certainly possessed the divine spirit. Angelo's great power lay in majesty. He was ignorant of color, and depended upon expression and design. His genius immortalized sculpture and fresco painting. What was sublime in this great artist became exaggeration among his imitators.

As Angelo represents the Florentine school, so Raphael represents the Roman. He was preëminently the artist of spiritual beauty. His greatest work is the Sistine Madonna. The Madonna represents the highest Christian conception of woman. It is true that this elevated



conception of the mother of Christ ran to extremes, and led some to worship the human instead of the divine; but such is not the case with those who critically study Raphael's work. It certainly represents the purest and highest religious conceptions. The graceful figure, with floating drapery, and the sweet face bearing on it the shadow of life's sorrow, causes the beholder to feel that he is in the presence of one as pure and bright as the highest angel. He does not feel like worshipping the picture, but like praying for purity, and worshipping God.

In color the Roman school was dry, and lacked in harmony. If Raphael had lived he evidently would have profited by the Venetian school in this respect. This school was the greatest in color, and the greatest of the school was Titian. He was the most complete painter the world has ever known, and was inferior in nothing. He had not the grace of expression of Raphael, nor the sublimity of Angelo, but surpassed them both in the general qualifications of his art. Of all his compositions the greatest, in technical power and intensity of expression, is Peter the Martyr, on which he worked eight

years. The fallen Peter vainly endeavors to avert the murderous blows of the assassin, while his eyes brighten at the vision of Paradise.

Titian is an artist who should be much studied, especially by painters, for he constantly impresses the fact that the chief object of the painter is to paint. Color was with him even more expressive of the idea than form, and no other artist could make color speak as could he. If Angelo, Raphael, and Titian could be harmonized into one soul, we would have a perfect artist. In the teachings of Jesus of Nazareth we have such an artist.

The Bible is the production of the Great Artist, and it ministers to the life of man. In this book God condescends to speak to man in words. The everlasting hills, the restless sea, the burning stars, while they declare God's glory, they are not sufficient; but God speaks to man in the language of man. He conveys his life to us in the form of words. Is there any art in this? Examine the character of the language, and you will see. He does not simply teach us to be patient, but gives us the Book of

Job, one of the grandest works of art ever produced, where we can learn the great lesson. The Book of Ruth is another work of art—the sweetest pastoral in existence—where is taught filial love in the sweetest form.

David was a great artist. His Psalms are the outpourings of his heart in the events of his life. He not only sang for his own age, but for all future ages. There is no sorrow so great that it can not find consolation in the twenty-third Psalm. Why is the Book of Psalms so popular? There is but one answer to this question—they convey spiritual life to the soul of man.

The Jewish tabernacle was a wonderful work of art. The temple of Solomon was modeled after it, and exactly doubled its dimensions. This marvelous temple existed long before the great artistic productions of the Greeks. Its influence upon art has certainly been very great, and those who will study it carefully can not well reach any other conclusion than that it originally came from a divine model.

The New Testament, as well as the Old, has in it the artistic element. Jesus taught in

parables, in which life and duty are presented in a most pleasing way. Never man taught as did Jesus, for he had direct authority from his Father to present the grand principles of the kingdom of God. With him all nature is full of the life of God, and is used in illustrating his themes. He carried out the true mission of art, which is to give life to the people.

The ancient painters, who represented God as a kind of oriental monarch, gave a wrong conception of his character. God is beautiful. "How great is his holiness, and how great is his beauty" (Zech. ix. 17). Jesus, our Saviour, was altogether lovely. Man can not take spiritual food from the hands of spiritual chemistry; it must be organized. Even God himself must be manifested to man in human life. While Jesus was the Son of God, he was also the Son of man. Leonardo da Vinci, one of the most complete of artists, painted the "Last Supper," which has been called the highest effort of Christian art. He was especially gifted in representing both the human and the divine; and all who look upon the picture will feel like

worshiping him who was both the Son of God and the Son of man.

The Church of Christ is beautiful. The tabernacles of the Lord of hosts are beautiful, and the Church is the true tabernacle, which the Lord built, and not man. The Church is compared to a bride in all her virgin loveliness, and Christ will present her before the throne of God, without blemish, wrinkle or spot.

In physical, intellectual and moral beauty, we have beauty in an ascending scale. The highest ornament is moral or spiritual beauty. It gives a solar light which elevates man above his fellows. Stephen possessed it when his face shone like the face of an angel. Absolute and ultimate beauty resides in God, and we possess the more of it the nearer we get to God. So man can always have an ideal before his mind which he will never fully reach in this world, but can realize it in heaven.

Thou lovely angel!  
We admire,  
Till our hearts  
Are set on fire;  
And as privilege,  
And not as duty,

We look to a sublime  
And spiritual beauty.

We feel grateful that beauty can be enjoyed by all, and can not be exclusively appropriated by any. The poor man can have gold in the setting sun and silver in the rising moon. The resources of beauty in nature can not be exhausted. The smiling flower upon the adamantine hill is free to all. Every son of God can possess the graces which adorn a perfect character. The Great Artist is preparing for us a city which will be a perfect museum of beautiful things. If we will conform our lives to the *divine life*, we will enjoy all these lovely ornaments in the city of God.



*Part Fourth.*

THE TENDENCIES OF MEN OF  
CULTURE.



# PART FOURTH.

## THE TENDENCIES OF MEN OF CULTURE.

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### CHAPTER I.

#### THE PLATONIC PHILOSOPHY AND CHRISTIANITY.

Philosophy is the highest and truest science, for it specially pertains to causes, effects and principles; it has for its object the investigation of those fundamental principles upon which all knowledge and all being ultimately rest. Various definitions have been given of this science of first principles by the philosophers of the past. According to Ueberweg, one of the most full and complete writers on the history of philosophy, philosophy is the science of first principles; it is included under the general name of science, but differs from the remaining sciences in that it is not occupied with a limited province

of things, but with the nature and laws of whatever actually exists. Lord Bacon confines philosophy to that part of human learning which specially pertains to the reason. Sir William Hamilton substantially accepts the Aristotelian view of philosophy, that it is equivalent to a knowledge of things in their origin and causes.

The word philosophy, which means a love of wisdom, is first found in the writings of Herodotus. It is attributed to Pythagoras, who selected it as a more modest title than sophist or wise man. The word was appropriated and first popularized by Socrates. He preferred it as more modest than the arrogant designation of the sophists. The name was originally assumed in modesty, but did not retain Socratic meaning; it returned to the pretentious pride of the sophists.

#### THE ANTECEDENTS OF THE PLATONIC PHILOSOPHY.

Strictly speaking, philosophy took its origin among the Greeks. It is true that the Orientals philosophized, but their philosophy is altogether blended with their mythology.

There are also mythic cosmogonies of the Greeks, belonging to the Homeric age, that we do not include in philosophy. They belong to Greek mythology. The writings of Homer may be called the Bible of the Greeks. Although the Orientals had a high culture, philosophy could not have originated with them; because they held this culture too much in a passive state.

We can not look to the North for philosophy. Although the Northmen were eminent for strength and courage, they were devoid of culture. But the Hellenes combined a wonderful culture with extraordinary courage. There was no lack of activity on the part of the heroic Greeks.

The great philosophical center among the Greeks was the city of Athens. It was really the university of Greece. The greatest of all the monuments of Athens which has survived the waste of time is her philosophy. The Parthenon of Minerva, and all the beautiful gems of Grecian architecture, are now in ruins. The works of Phidias, which adorned the temples of the gods and goddesses, and crowned the platform of the Acropolis, are now no more, except a few

fragments which have been taken to other countries, and remain as relics of the departed greatness of the once proud city. While the fingers of time have crumbled the Pentelic marble, and the glorious works of art have been broken by vandal hands, the philosophic thought of Athens, which culminated in the dialectics of Plato, still remains. The criticism of more than two thousand years has not improved much upon the methods of Plato. As a great writer truly says: "Platonism is immortal, because the principles are immortal in the human intellect and heart." Greek philosophy has received various classifications. In view of the prevailing spirit and tendency of the different schools, Cousin, the great philosopher of France, has classified them as the sensational, the idealistic, the skeptical, and the mythical. Preceding the Platonic philosophy, we have the Ionian and the Italian schools; the sophistic philosophy, and the Socratic. There is a tendency in the human mind to extremes; it is only the greatest and best balanced minds that can avoid them.

The Ionian and Italic schools both represent extreme tendencies in thought, and they were the



opposites to each other. They prepared the way for the skepticism of the sophists. The world then needed the great Socrates. Thales of Miletus, born 640 years B. C., is regarded by Aristotle as the founder of Ionic natural philosophy, and indirectly as the founder of Greek philosophy in general. The fundamental doctrine of his natural philosophy is that water is the original source of all things. Aristotle supposes that he was impressed with this thought from observing that all things are nourished by moisture; the earth originated in the condensation of water. If Aristotle's representation of the Thalean physics is correct, it only recognized the material cause of the universe. Anaximenes, not Anaximander, was the real successor of Thales. To him water was not the most universal and significant element; but air seemed to him as the universal and primary element. He regarded the soul as æriform. Thus we see that materialism is not modern, as some insist, but took its origin in the earliest school of philosophy. It belongs not to the manhood, but to the very infancy of philosophy. Anaximander, Leucippus, and others, belonged to what may be called the

mechanical sect of the Ionian school; because that reasoned from the analogies of phenomena, rather than from the evolution of particles of matter. They were also materialistic. The Ionic school did not get beyond the senses; it taught an extreme realism, which led to materialism. With this school, sense perception was the only source of knowledge. Pythagoras of Samos, born 605 B. C., was the founder of the mathematical sect of the Italian philosophy. Pythagoras believed that between the fleeting and the changeable in the universe there is some permanent principle of unity. That principle with him was number. He may have used number in the symbolical sense. Pythagoras was a great lover of order. In number he comprehended order, proportion, and the relation of things. Permenides, of Elis, born B. C. 536, was the true representative of the psychological sect of the Italian school. He was the first to distinguish between truth and opinion; between ideas through reason and sense perception. As the Ionic school recognized no knowledge except that given by the senses, the Italian school went to the opposite extreme, and ignored that

knowledge which specially pertains to the senses. When the sophist contemplated the extreme tendencies of the schools, he concluded that they were both wrong, and he speculated until finally he reached a universal skepticism. Neither the realism of the Ionic nor the idealism of the Italian school could satisfy his restless mind. He was not able to find the golden mean by which they could be reconciled; hence his skepticism.

We have now passed the first cycle of philosophy. It teaches us clearly the tendencies of the human mind. There are but few, even among philosophers, who do not, in their efforts to escape Scylla, go into the very vortex of Charybdis. The Ionian and Italian schools started in opposite directions, like the Amazon and the La Plata; and they swept on until the one landed in absolute materialism, and the other in absolute idealism. Is it not now clear that philosophy must take another start? This it does in Socrates. Socrates agreed with the sophists in making man a special study; but he differed from them in directing his attention to knowledge and virtue, instead of directing it to perception, opinion, and egotistical desire. Socrates

was the first to introduce induction and definition into philosophy. He did this with amazing skill. The great martyr-philosopher was no writer; he was simply a teacher, and his teachings were very intimately connected with his life. We must depend on Plato, the greatest of his disciples, for a full and complete development of the many sides of the Socratic spirit. What we have written we regard as an essential introduction to a proper explanation of the Platonic philosophy, and its preparation for and influence upon Christianity.

#### THE LIFE OF PLATO.

Plato, in many respects the greatest of Greek philosophers, was born in the city of Athens, about 429 B. C., and died about 348 B. C. His father, Ariston, could trace his ancestry to Codrus, and his mother, Perictione, was a descendant of the celebrated lawgiver, Solon. His original name was Aristocles, derived from his grandmother; but was changed to Plato, from the Greek *platus*, which means broad; either on account of the breadth of his shoulders, his forehead, or the greatness of his diction. It is said that, when he was a child, bees settled on his lips,

which was thought to betoken the honeyed sweetness of his style. His writings are all in the middle Attic, the purest and richest dialect of the most perfect and classic language among all the members in the great Indo-European family of languages. Plato was born the very year of the death of Pericles, the second year of the Peloponnesian war, which was so fatal to the fortunes of the Athenians. It appears somewhat strange that a youth with the surroundings of Plato, and in the age in which he lived, would select the seclusion of a philosophic life, rather than the fortunes of political honor. Political distinctions lay open before him, for Critias, one of the thirty tyrants, was the cousin of his mother, and Charmides, who met his death under the oligarchic rule of Athens, was his uncle. The greatness of his soul is shown in the fact that he was willing to give up all for the study of philosophy. The sacrifice that he made in that age of the world might be compared to the man who will give up every thing for that religion which solves the greatest problem of the universe. Plato's education was excellent. In gymnastics he was sufficiently trained to contend

at the Pythian and Isthmian games. Like a true Greek, he attached great importance to calisthenics, as doing for the body what dialectics does for the mind; but he did not, like some modern students, let corporal exercises entirely absorb his mind. He assiduously devoted himself to the study of music, poetry and rhetoric. He wrote an epic poem, but is said to have burned it in despair when he compared it with the poems of Homer. His tragedies were burned when he became acquainted with Sophocles. Some of his epigrams have been preserved. One of them reads thus: "Thou gazest on the stars, my life; ah, gladly would I be yon starry skies with thousand eyes, that I might gaze on thee." Before meeting Socrates, Plato had given considerable attention to the study of philosophy. He had been acquainted with the doctrines of Heraclitus, and the study of Anaxagoras had given him a knowledge of pre-Socratic physics. At twenty years of age Plato came to Socrates; and with that great master he spent eight years. In fact, he continued with Socrates until the martyrdom of the great philosopher. Plato appears to have comprehended better than any



other man the true Socratic method and spirit. While others represented one-sided views of the Socratic philosophy, Plato presents it in all of its fullness. When he first came to Socrates, he was skeptical. The philosophy of his age was not sufficient to satisfy such a gigantic mind. In the school of Socrates he found breathing room, and got rid of his doubts by seeking more truth. Socrates directed his attention to the study of ethics, and in that department he became the most distinguished philosopher of the world. Much of the reputation of Socrates was due to Plato; for he placed his own greater developed philosophical system in the mouth of the master. Socrates is made the center of his dialogues, and the leader of all his discourses. There is in reality more of Plato in them than there is of Socrates. If Socrates was the greater saint, Plato was the greater genius. Immortal Plato, thou reverend sage, the greatest of any age. After the death of Socrates, Plato spent about ten years in travel. He first went to Megara, where he associated himself with Euclid, a former fellow student, and the founder of the Megaric school. Up to this time he was a pure

Socratist; but now he endeavors to engraft the Socratic ethics upon the Eleatic idealistic philosophy. His residence at Megara evidently had a great influence upon his philosophy, especially upon the elaboration and confirmation of his doctrine of ideas. In the Grecian cities of lower Italy, Plato became better acquainted with Pythagorean philosophy; and this was possibly the cause of his great fondness for mathematical physics. Plato sojourned for a time in Egypt; and some think that he visited Palestine, Babylon, Persia and India. There are traces of his Egyptian travels in some of his religious ideas, to which we will call attention hereafter. While some ancient writers have placed too much stress upon the influence of the Orient upon the Platonic philosophy, there are some recent writers who are not willing to admit the evident influence of Egypt upon the philosophy of Plato. This eminent philosopher did not spend all his time in Egypt for nothing. Like Moses, he received great benefit from the learning of the Egyptians. With what pleasure, we imagine, Plato must have spent his time, with the great men of the esoteric schools in ancient Egypt. What great

stores of learning, that once belonged to the country of the pyramids, are now lost. It perished beneath the feet of the ruthless Mohammedan invaders. After the many years spent in travel, Plato returned to his native Athens, where he taught in a garden near the academy. He was now forty years old. What a contrast between his preparation for a life work, and the preparation now made by young men for the learned professions. His lectures were very largely attended, for his preparation had been great, and he was the wisest of men. There was so much interest taken in his teaching, that even women, disguised as men, attended his lectures. The cosmogony of Plato is expounded mostly from a Pythagorean standpoint, and did not rise, even in the mind of Plato, above the level of a reasonable conjecture. He maintained that the world was originated, and did not exist from eternity; that it was at first in a chaotic state, and was framed from the model of a perfect archetypal world, out of a formless mass. While he believed in the creation of the world, he also thought that matter, in some sense, had existed with God from eternity. He could not rise to

the Biblical idea of the creation of the world out of nothing, except the substance of Jehovah's own being. He clearly taught the spherical shape of the world, and that it is in motion. He was not a pessimist; but he conceived the world as the image of the good and the work of divine munificence. Plato taught that the world has a soul as well as body, he compared it to a large animal. His reasoning on this subject is very fanciful, and it can not in any sense be made of practical value. In the divisions of the Platonic philosophy, the religious ideas of Plato are comprehended in the department of physics. Plato taught that man has three souls; first, the rational soul, whose seat is in the head; second, the courageous soul; third, the appetitive soul, which seeks sensual pleasures. In the *Linnæus*, Plato only argues for the immortality of the rational soul. In favor of its immortality he presents some very strong arguments in the *Phædo*: (1) from the principle that contraries spring from contraries, death from life, and consequently life from death, (2) from the soul's independence of the body, (3) from its nature, which renders it incapable of dissolution, (4) from its superiority to the

body, (5) God does not will the destruction of that which he has put together in such a beautiful manner, and endowed with such high aspirations. Modern philosophers can present no stronger arguments in favor of the immortality of the soul than those contained in the *Phædo* of Plato. A number of theories have been derived from the religious and philosophical teachings of Plato, which we will endeavor to bring out when we come to the direct influence of the Platonic philosophy upon Christianity.

#### THE DIALECTICS OF PLATO.

The Platonic philosophy centers in Plato's theory of ideas. There has been much discussion among realists and idealists as to Plato's true position in philosophy. He has been claimed by both parties, but neither party can fully justify its claims. Plato was too great a man to adopt either one or the other extreme. We can say for the three greatest Greek philosophers—Socrates, Plato, and Aristotle — that they did not go to the extreme of either realism or idealism. We can not question the fact that the disciples of Plato had a tendency to

idealism, and the disciples of Aristotle to realism ; but the masters were able to steer clear of these breakers. In modern times the philosophy of John Locke has been carried into materialism, but that great philosopher was far from being a materialist. He did not teach that sensation is the only source of ideas, but placed great emphasis upon reflection. The Platonic idea was the pure archetypal essence of things. Plato meant by idea about the same that modern philosophers mean by the term concept. The great idea or type of things originated with God ; that was, of course, a perfect model. Jehovah made everything according to a plan — that is, according to an idea. Man, in the image of God, also works after plans or ideas. Jesus Christ, who was manifested in the flesh, fulfilled the types or ideas of the Old Testament. To my mind there is something beautiful in the Platonic doctrine of ideas. Realists have to pervert Plato's teachings in order to get any support from him for their claims. Plato had learned from Socrates the important principle that the criterion of truth must no longer be sought



amid the ever-changing phenomena of the sensible world. The philosophers of the Ionian school had undertaken this, and ended in failure and defeat. It must, therefore, be sought in the intelligible world, and not in opinions founded on sensation. In other words, it must be looked for from within. Whatever superiority the philosophy of this age can claim over the materialism of the past is due to its adherence to the principles and method of Plato. No philosopher of modern times can describe more graphically than did Plato the faculties of the human mind. He placed proper emphasis upon ( self-consciousness, without which we can know nothing. Deny its authority, and science as well as philosophy would be a farce. Plato recognized two general faculties—the faculty of apprehending necessary truths, and the faculty of perceiving sensible objects. He made several subdivisions of these, of which it is not necessary to speak. The dialectics of Plato is an effort to lead the mind back to those ideas which he believed had been learned in eternity. He claimed that they were in the memory, but had been lost to consciousness.

Plato represents Socrates as experimenting with a slave of Meno, and that he had drawn out of the youth a knowledge of mathematical truths which the boy had had no opportunity of learning. While this does not prove a preëxistent state; it does prove that there are principles in the human person not derived from sensation. While experience furnishes the occasion for the development of these principles, they logically existed in the mind before experience. The dialectics of Plato was an analytical and inductive method. Modern scientists claim that they have an advantage over philosophers and religious teachers, in the fact that they use the inductive instead of the deductive method. The inductive method did not originate with science, but with philosophy. Lord Bacon, the great scientist, styled the father of the inductive method, admits that this method was used by Plato. These are his words: "An inductive such as will be of advantage for the invention and demonstration of arts and sciences must distinguish the essential nature of things by proper rejections and exclusions, and then, after as many of these negatives as are sufficient, by comprising above

all the positives. Up to this time this has not been done, or even attempted, except by Plato alone, who, in order to attain his definitions and ideas, has used to a certain extent the method of induction." (*Novum Organum*, I., p. 105). The difference between the method as used by Bacon and the same method as used by Plato, was the fact that Bacon conducted it into the world of matter, and Plato directed it to the world of mind. The final effort of Plato's dialectics was to ascend from the ideas of absolute truth, absolute beauty, absolute goodness, to the absolute Being, in whom they all united. He went back to the great Father of the universe to find the eternal model. The grand object of inquiry among the philosophers of ancient Greece was to acquire a knowledge of that unchangeable Being who is permanent and eternal. There is not a thought which does not suggest the notion of existence, and there is not an absolute truth which does not imply an absolute Being. Plato rose above the polytheism of his age to a knowledge of the existence of a Supreme Being. He was doubtless assisted in this by the traditions which all the Gentile nations preserved of the

one true God. Paul recognized this light among the pagans in the following language; "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse" (Rom. i. 20). We wish to call attention to three arguments used by Plato to prove the existence of God: 1. Beneath the changeable there is an unchangeable Being, who is the nurse and protector of the universe. 2. Beneath the phenomena of mind there is a permanent mind, who is the great rational Being, antedating and creating the universe. 3. Beyond all finite existence there is an Infinite existence, the first principle of all principles, the Ruler and Lawgiver of the universe. Plato taught the absolute perfection of this Infinite Being; that he is the fountain of all law and justice, the beginning and end of all things. The divine beauty is the formal cause, the divine power the efficient cause, and the divine goodness the final cause of all existences.

## THE PLATONIC ETHICS.

Plato taught that justice and equity are founded in the very nature of God, hence eternal. The true, the beautiful and the good were never created, but are inherent in the nature of things. The object of revelation is to make known to man the true, and the beautiful, and the good. Right existed from eternity, and philosophy and religion have for their object the influence of man in conformity to the right. Plato taught that no man willingly does evil; that is, that no man does evil for evil's sake. He is very careful to guard this point against misunderstanding. While a man may choose evil voluntarily as a means, he does not choose it as an end. How, then, do men become evil? Plato answers that man is restless, and seeks change; he indulges his desires and passions to excess. He gets tired of the good, and tries the bad. Plato alone taught that every man has in him the power of changing his moral character. He was a believer in the freedom of the will. Man was made in the image of God, and as God is a free moral agent,

man must be. Man has the ability to choose the right or the wrong. Plato gives the following reasons why men choose the wrong: 1. The soul is connected with the sensible world by means of a body, and is influenced to sin. 2. The passions prevail over the soul, and disorder it. 3. Society is corrupted by bad forms of civil government, and bad education effects the ruin of the soul. Thus the soul is changed and fallen from what it was when it first came from the hands of its Creator. The object of life is to purify it, and prepare it for a restoration to its original sinlessness. We are now prepared to consider the direct influence of the Platonic philosophy upon Christianity.

#### PREPARATION FOR CHRISTIANITY.

Clemens of Alexandria claims that Greek philosophy was to the Greeks what the law was to the Jews—a schoolmaster to bring them to Christ. The Greeks were endowed with faculties of a superior order for the special purpose of solving, to the extent of human ingenuity, the great problems of existence, of knowledge, and of duty. As man was fashioned after the



divine nature, we must suppose that the pure reason of man will have some connection with the divine reason. There is in the conscience of man a sense of obligation to a supreme power. The reason of man has sympathy with the law of God. It delights in the law, and consents that it is good; but it is overborne by passion. Man wills to do good, but how to perform the good he finds not, and in his agony cries out: "Oh, wretched man that I am; who shall deliver me from the body of this death?" (Romans ii. 24). The author of man's nature is also the author of the Bible. There must be some relation between Christianity and human reason, for without reason all religion would be useless. While Christianity is above reason, it harmonizes with reason and develops it. The greater the development of reason, the better it is prepared for Christianity, provided it has not been warped and turned into a wrong channel. Christianity did not come to destroy, but to fulfill; and it did recognize and fulfill the truths belonging to the Greeks, as well as those which specially pertain to the Jews. Had it entirely ignored the past, it would have defeated its own

end, and practically would have been no revelation at all. Greek philosophy was a preparation for Christianity in the development of a scientific and universal language exactly adapted to the purposes of Christianity. No student of the philosophy of history can fail to perceive the providence of God in the preparation of a civilization and of a language so well adapted to the religion of Jesus Christ. The Platonic philosophy did much toward perfecting the Greek language; for no Greek ever wrote or spoke purer Attic than did the celebrated Plato. The Greek tongue became to the Christian more than it was even to the Roman and the Jew. In Alexandria the Old Testament was translated into Greek; there the writings of Plato were diligently studied, and Philo endeavored to unite the Platonic philosophy with Judaism. From this union there arose a class of Jews who, when converted to Christianity, were very beneficial in allaying the prejudice of the Jewish Christians against the Gentiles. Stephen, the first martyr, belonged to this class. The Platonic philosophy did much toward releasing the popular mind from polytheistic notions, which was

an important preparation for Christianity. By the study of nature, and from tradition, Plato had reached the conclusion that there existed one Supreme Being. His reasoning had a tendency to undermine and cause the people to disbelieve the polytheism of his day. He so shaped the theistic argument as to make it beneficial even to Christians. Plato developed the conscience of his countrymen, and purified their ideas of morals. This was all, so far, an important preparation for Christianity. The philosophy of Plato also made man conscious of a distance from God and the need of a mediator. When Jesus came, there was a longing in the human heart for the personal presence of the Supreme Being. Jesus, who is God manifested in the flesh, met this demand of man's nature. We must regard the Platonic philosophy as a preparation for Christianity, and not, in any sense, a substitute for the gospel.

#### THE INFLUENCE OF THE PLATONIC PHILOSOPHY UPON THE CHRISTIAN CHURCH.

Christianity took its origin in a divine and perfect leader. This leader towers above even

the immortal Plato, as a great mountain towers above the sea. It was a false position assumed by Origen and others of the Christian fathers, that Plato was directly inspired. We have no evidence that he had anything more than natural inspiration. That he possessed a very superior mind, no one can question. He also possessed a spirit more universal than that of his countrymen; but when we compare this with the universal spirit of Jesus Christ, it sinks into insignificance. Plato, to an extent, prepared the way for Christianity, and nothing more. He was only one link in the great providential chain guiding to the world's Redeemer. If he could have lived to see perfect divinity in perfect humanity, he would evidently have rejoiced in such a day. While Plato maintained the true philosophical standpoint between the ideal and the real, and did not go into either idealism or realism, many of his followers became reckless in their speculations, and went into an extreme idealism. We must not hold Plato responsible for everything that has been called Platonism, as we can not hold Christ responsible for the different theories that have been comprehended

under the general term Christianity. As the followers of Aristotle, during the middle ages, took positions that the great Stagyrice philosopher would not have taken, so the new Platonists manifested a spirit in the early history of Christianity directly opposite to that of the great Plato. Such a tendency is not uncommon, for before the death of the last apostle there was a strong tendency, even in the Christian Church, to depart from the true Christianity. Paul never warned Christians against true philosophy, but against the false, and against science falsely so called. The language of the apostle necessarily implies that there is true science and true philosophy. While pure Platonism possesses the true eclectic spirit, the Platonism of Alexandria that came into contact with Christianity led to an extreme idealism, and from this into mysticism, and skepticism. The school of divinity at Alexandria, headed by Origen, became famous for its work in effecting a union between this mystical philosophy and Christianity. This school employed an allegorical method of interpreting the Bible, which was productive of much infidelity. It prepared the way for the mystics

of more recent times. Those speculative ideas concerning the relation of the Son to the Father and to the Holy Spirit, which rent the Church asunder, were derived from this school. What are now known as liberalistic ideas, concerning future punishment, were also derived from Origen. The new Platonist disputed the originality of Christianity, claiming that it was derived from Plato. Even Mr. Emerson says that Christianity is found in the Phædo of Plato. A man must have a great deal of idealism to make such a philosophical blunder. Possibly I had better say unphilosophical. New Platonism was too haughty to acquiesce in that humility of knowledge, and in the renunciation of self, required by Christianity. As certain as there is a pure religion, there is a true philosophy.

In the history of philosophy the masters have generally been correct. You may study the great philosophers of both ancient and modern times, and as a general thing you will find them true to the eclectic spirit. The same is true in the history of the Church; the great writers are agreed on the fundamental principles of Christianity. Let philosophy be true to the method of



Plato; Christianity, true to the spirit of our Lord and Master; then error and superstition will be banished from this world, and the kingdom of God become completely triumphant.

## CHAPTER II.

### THE ARISTOTELIAN PHILOSOPHY AND CHRISTIANITY.

In the history of Greek philosophy, Socrates was the man of action, Plato the man of literature, and Aristotle the man of science. They were of course all philosophers, but in the progress of culture they specially represented the phases mentioned. Socrates went about as a preacher of righteousness to all; Plato handled language so artistically as to become a general favorite; but Aristotle came with the dissecting knife in his hand, and addressed himself to those who were willing to make special dissections for the sake of knowledge. He was preëminently a man of science, and has left us the means of expressing many of our ordinary thoughts. When we say that a man is in an unfortunate predicament, we are using the nomenclature of Aristotle. Had it not been for this great Greek thinker, modern scientists would be compelled to express many of their thoughts differently.

Aristotle, the greatest of the world's scientific men, was born in Stagira, a Greek colony of Macedonia, in 384 B. C., and died at Chalcis, on the Island of Euboea, in 322. The name of his birthplace clung to him in the title by which he was always called—the Stagirite philosopher. The father of this great philosopher was a physician at the court of the Macedonian king. This is thought to have exercised a great influence over the studies of his illustrious son. The boy's thirst for knowledge was such that at the early age of seventeen he repaired to the city of Athens, at that time the university of the world, and became a pupil of the distinguished Plato. His progress was such that Plato called him the intellect of the school. He remained a student of this great school for twenty years, and might have remained longer had it not been for the death of Plato. This ought to be a lesson for those who claim to acquire a university education in three or four years. While Aristotle greatly loved his world-renowned teacher, his mental characteristics greatly differed from those of Plato. Plato was poetic and ideal, Aristotle was prosaic and systematic; Plato was intuitive

and synthetical, Aristotle was logical and analytical. Such are some of the mental characteristics of the two men, and it is natural to suppose that Aristotle would develop a new system, and give a different direction to philosophic thought.

About the year 343 B. C., Philip of Macedon invited Aristotle to become the teacher of his son Alexander, who was then thirteen years of age. His influence over Alexander was very great, and when the son of Philip became the conqueror of Asia, Aristotle was invited to accompany him upon several of his expeditions. Whenever Alexander found anything he thought would be of scientific interest to his great teacher, he immediately sent it. He is said also to have presented Aristotle with great sums of money with which to prosecute his investigations. About the year 335 B. C., Aristotle returned to Athens, and established a new school of philosophy. In the forenoon he taught his esoteric class in the deep mysteries of philosophy, and the afternoon he gave to the instruction of those not so far advanced. His school has acquired the name of peripatetic, on account of his habit of walking while he was

giving instruction. He continued to teach until the Athenians, suspecting him of partisanship for Macedonia, caused him to flee to Chalcis, where he died. In the Aristotelian organon we have exactly the reverse of the Platonic. Plato by logical analysis drew from the depth of consciousness certain fundamental ideas inherent in the mind. These he takes as starting points from which to pass beyond the sensible world to God himself. After having attained to universal and necessary ideas by abstraction, he descends to the sensible world, and from these ideas he constructs his intellectual theory of the universe. Aristotle reverses the process ; he commences with sensation, and proceeds by induction from the known to the unknown. According to Aristotle, the repetition of sensations produces a recollection, recollection produces experience, and experience produces science. It is only by means of experience that men can be scientists and artists. While experience is the knowledge of individual things, art is the knowledge of universals. Aristotle taught that there are principles in the mind not derived from experience, and his teachings on

the subject are much more philosophic and truthful than the one-sided views of modern utilitarians. Aristotle was the founder of logic, and according to Kant and Hegel, the most distinguished of German philosophers, it has made no progress from that time to the present. What he undertook he made thorough, and it appears that logic was about perfect when it came from his productive brain. He invented the categories, and limited their number to ten ; and he also devised the syllogistics, the science of forming correct conclusions. Our great author is also the father of modern psychology, and his psychological system should be carefully studied by all who desire to fully understand his philosophical position. From the fact that he claims that all knowledge begins with individual objects, and these objects are objects of sense, modern sensationalists are disposed to place him at the head of their school. They are, however, unfair in this, for Aristotle certainly taught that every science has fundamental principles that can not be proved, and depend not upon experience. He employed the terms sensation and experience in a very differ-



ent sense from that in which they are employed by modern materialists. He uses sensation in its lowest sense as the excitation of the soul through the body ; and, in its highest sense, he makes it synonymous with intuition, and comprehends all immediate intuitive perceptions, whether of sense, consciousness, or reason. Intelligence proper, the faculty of first principles, is, in some respects, a sense, for it is the source of certain truths which, like the perceptions of the senses, are immediately revealed as facts, to be accepted upon their own evidence. It is about the same as the "*sensus communis*" of Cicero, and the "common sense" of the Scottish school. John Locke uses the term "reflection" in precisely the sense in which Aristotle uses the word "experience." The reasoning of Aristotle on the question of causation is perfectly marvelous, and his theology is certainly an important preparation for Christianity. He reduced his material, formal, efficient, and final causes to matter and form. Matter at first has potential existence, and is without form. It can be brought into shape only by the Eternal Substance, who alone has pure form. The Eter-

nal Substance was with Aristotle God himself; so the universe could not have had its present form without the omnipotent power of God. Aristotle understood that matter could not move itself, and placed back of it an eternal actuality. As matter could not move itself, the actuality which moved it was of course not matter, and therefore spirit. Modern theology is very largely founded upon the ontological, cosmological, and moral proofs given by Aristotle of the existence of one true God.

While Aristotle was the greatest of scientists, he was also a practical man. The Greek mind was eminently practical. If this great thinker had, like so many learned Germans, shut himself up in his library or laboratory, instead of walking out into the realm of common life, he would never have wielded such a powerful influence upon mankind in general. In his works on ethics and politics, he has entered into competition with Socrates and Plato as a teacher in social morals and a guide in civil affairs. Many persons oppose those baseless methods of speculation in his day, which stood in the way of truth, and claimed for their unfruitful meth-

ods the authority of Aristotle. They are, however, wrong in supposing that Aristotle ever taught anything of the kind, or that Aristotle failed to use induction in his reasoning. Good old Martin Luther raved against Aristotle, but it was no more the true Aristotle than the pope of Rome was the first apostle. It was doubtless necessary for the false Aristotle to be driven away before the true one could take his proper place. While the French revolution shook up things in general, it set men to thinking, and prepared the way for the restoration of both Plato and Aristotle to their true position in the history of ethics.

It has been said, to the praise of Aristotle, that his system of ethics contains nothing that a Christian can afford to dispense with, no precept of life which is not an element of Christian character, and that its teachings fail only in elevating the heart and the mind to objects of divine revelation. Our great author properly emphasizes the influence of habit upon life, and it is certain that habit has a good deal to do with religion. If certain evil habits are acquired, it is very difficult to make a man reli-

gious. What is true happiness for man? Aristotle would make it the full satisfaction of the highest elements of his nature. There has been a good deal of discussion about the golden mean taught by Aristotle. It must be remembered that Aristotle's view was thoroughly Greek, and based on the analogy of art. When a Greek would speak of right or wrong, he would speak of it as beautiful or ugly. The object of the Greek was to avoid the too much and too little, and in this way to attain to perfection. Temperance was the mean between greediness and indifference, and liberality was the mean between prodigality and stinginess. While the Aristotelian system of ethics was by no means perfect, it was certainly an important preparation for that system which is absolutely perfect. Christianity presents the perfect ideal, which can make this world a paradise. It appears to me that the great mistake with modern utilitarians is the fact that they have ignored the past. Hume, Bentham, and James Mill persistently ignore the great truths handed down for the use of all ages by the master minds of antiquity. The disciples of Bentham

claim that his discovery of the principle of utility was as great an era in moral science as was the discovery of the principles of gravitation in physical science. The word utility is not distinctive to this school, for it had been appropriated more than a thousand years before the days of Bentham, and everything valuable in Bentham's theory had been taught by others. The school that now calls itself Utilitarian is thoroughly materialistic. It denies the moral virtue of the inner soul, and it is a system of externalism. A school-boy who has never seen a mountain looks upon a hill as very high; so persons may look upon modern utilitarians as giants in thought until they become acquainted with Socrates, Plato, and Aristotle.

## CHAPTER III.

### THE LOCKIAN PHILOSOPHY AND CHRISTIANITY.

John Locke, the wisest of Englishmen, was born in 1632, and died in 1704. There is not much known of his family, except that his father was a soldier in the Parliamentary army. This fact is significant, as it gives us an idea of the surroundings of the boy, and the early influences that would necessarily impress themselves upon his mind. During the reign of Puritanism in England, he imbibed the spirit of liberty which was characteristic of that body of men. All the education he received until he was fourteen years old was at his Puritan home.

He entered Westminster school in 1646, which was under the control of the Puritans, and a central point in the revolutionary movement. About six years were spent in this institution of learning. He does not seem to have liked this school; and its memories are thought



to have prejudiced his mind against public schools in his "Thoughts on Education."

In 1652 Locke entered Christchurch College, Oxford. John Owen, a Puritan, was dean of the college, and vice-chancellor of the university. Locke took both the degrees of A. B. and A. M., and made Oxford his home much of the time for thirty years. Afterward the philosopher regretted having spent so much time at Oxford. That university too much represented the past for such an original mind as was that of Locke. It was the center of scholasticism, and this system of philosophy was very obnoxious to the young philosopher, who was devoted to the Baconian method. He was so opposed to the university methods of his day that he went to the other extreme, and concluded that self-education was the best. There is both truth and error in his position. It is, of course, true that all great men must largely be self-taught; but they must have opportunities, and the university system affords the best opportunities. Like other things, university education has greatly improved since the days of Locke.

Locke became so disgusted with the disputes carried on in the name of philosophy, that he devoted much of his time while at Oxford to medicine. While he never practiced medicine nor took a degree, he was always much interested in medical science. He became an expert in the study of disease, as was testified to by Dr. Sydenham and Lord Shaftesbury.

Locke early showed an interest in politics as well as in medicine and theology. He went on a visit to Holland, and was delighted with the liberty-loving spirit of the inhabitants of that country. He thought that the uninviting territory of Holland was fully compensated for by the blessings the people there enjoyed under a government peculiarly favorable to civil and religious liberty. On this trip he also visited Germany and France, and made the acquaintance of some of the most distinguished men in Europe.

In 1667 the philosopher left Oxford, and went with Lord Ashley to London. This distinguished man had been suffering from an abscess in the chest, and was cured of this fearful disorder through the skill of Locke. A

lasting friendship was formed between them, and the philosopher shared in the fortunes and misfortunes of the distinguished politician. Lord Ashley afterward became earl of Shaftesbury, and through his influence Locke was introduced to nearly all the great thinkers of his age. The earl, with some others, had been granted the province of North Carolina, and the philosopher was employed to draw up the fundamental laws of the province. The scheme of government drawn up by Locke shows the cautious and practical tendencies of his mind. While it was aristocratic, and conformed to monarchy, yet it tolerated all religions, and favored liberty—so far, at least, as it had progressed in England.

Locke joined the Royal Society, but seldom attended its meetings, as his custom was to encourage small reunions of personal friends. About the year 1671 he and his friends, while discussing questions of morality and religion, came to a standstill on the question of the limits of man's power to know the universe. When he commenced work on this question, he thought that he could solve it on one sheet of

paper; but he worked on it at intervals for twenty years, and finally gave to the world his famous *Essay on the Human Understanding*. This was the great work of his life, and it gives unity to his wonderful career.

The fall of Shaftesbury, in 1675, separated Locke from English politics for four years, and enabled him to prosecute his investigations on the continent. In 1679 Shaftesbury returned to power, and Locke returned to England. Shaftesbury again lost his power, went to Holland, and died at Amsterdam in 1683. Locke returned to Holland in voluntary exile. It was the asylum of many eminent persons who were denied civil and religious liberty in their own countries. This was our philosopher's home for more than five years, and he was carefully watched by the English government, and was in constant danger of arrest. He was, however, so prudent that his enemies could not make much headway against him.

In 1688 William of Orange landed in England, and the following year Locke returned to his native land in the same ship that brought the Princess of Orange to England. It was in 1690

that his famous essay was published; and it attracted almost universal attention. I do not suppose that any other philosophical work has ever been more popular. While the essay was his greatest work, he wrote valuable treatises on education, politics, and religion.

Locke's asthma and other troubles so increased that in the latter part of 1690 he was compelled to leave London. He found a home at Oates, twenty miles from London, the country seat of Sir Francis Masham. Lady Masham was the accomplished daughter of Cudworth, Locke's special friend. The philosopher spent fourteen years at this pleasant home, and was visited by Sir Isaac Newton and other distinguished men. Locke died in 1704, while sitting in his chair, listening to Lady Masham read the book of Psalms.

1. Locke has been called the founder of modern materialism, and the popularizer of Hobbes. In this he has been greatly misrepresented for there are but few points in which he agrees with Hobbes. He is one of the most original of philosophers; and to claim that he is simply an imitator of Hobbes shows either

prejudice or ignorance on the part of his critics. It would be much more correct to call him a follower of Bacon than a follower of Hobbes ; for he was the first to apply the Baconian method to psychology.

The following maxim is the psychology of Hobbes, and not the psychology of Locke: *Nihil est intellectu quod non prius fuerit in sensu.*

Locke did not claim that sensation is the only source of our knowledge, but that there is another source which he called reflection. Leibnitz has been highly praised for adding to the old adage of *Nihil est intellectu quod non prius fuerit in sensu, nisi ipse intellectus.* Locke never did accept the adage as constituting the whole truth ; but added reflection as the second source of knowledge. The addition by Leibnitz, when critically analyzed, becomes an absurdity. It would be expressed thus: There is nothing in the intellect that is not first in sensation, except the intellect in the intellect. It would not be more absurd to say, I have no food in my stomach except my stomach itself. The meaning of the German critic was doubtless correct ; but there is no more in it than we find in the following words of



Locke: "External objects furnish the mind with ideas of sensible qualities; and the mind furnishes the understanding with the ideas of its own operations."

In the early part of the eighteenth century, Locke's essay was translated into French; but it was not much read until highly recommended by Voltaire after his return from England. Condillac, in his *Traite des Sensations*, only accepted one half of the philosophy of Locke, and tried to reduce all the inlets of knowledge to one, and thus founded the modern sensational school which prevailed in France to the beginning of the present century. Locke's German critics obtained their information from the French, and thus misrepresented his position. From their writings above, you would reach the conclusion that Locke was the founder of the modern sensational school.

Condillac reasoned that as reflection had no innate idea, and could not create anything of itself, and that everything previous to reflection was obtained through sensation, so all we have after can only be *transformed sensations*. Locke may not always have been consistent, but

it is certain that reflection with him was a source of knowledge entirely above the bodily senses. He claimed that the mind obtained ideas from its own actings as well as those it derived from the senses. Study carefully the following language of the great philosopher: "The mind furnishes the understanding with ideas of its own operations." (ii. 1).

2. Locke was not an idealist, but a determined realist. I do not say that he was always consistent, but such was certainly his position. It is not surprising, however, that Berkeley misunderstood him ; for his theory in many respects seems to point to idealism. He constantly speaks of ideas, and claims that they are the objects of the understanding when it thinks. This seems to indicate that the object about which a man thinks is in the mind itself. His theory of ideas was in the way of his clearly perceiving the truth. Instead of maintaining that the mind looks directly at things, he claimed that it looked at things only through ideas. He very much identified ideas and things. Berkeley dwelt upon those passages in Locke which seem to favor idealism ; and became himself a

very extreme idealist. It is said that he once struck his head against an object which did not feel well, at least to the head, and was asked if the object really had an existence. His reply was, "Only in the mind." Berkeley denied the existence of the external world; and Hume then stepped in, and denied also the existence of the internal. The Scottish school next stepped in, and met the skeptic. This school has done much for philosophy, but was too vacillating in its efforts to make our knowledge of things direct. Even Hamilton made our knowledge of things only relative instead of positive.

In spite of the mistakes in his theory, Locke was a realist, and not an idealist. He had a way of reaching reality out of the mind. The power to produce any idea in our mind he called the quality of the object wherein that power was. He speaks of primary and secondary qualities, and insists that the qualities imply the existence of the object. He seems to have reasoned from cause to effect. This may not be consistent with Locke's experimental system; but it was his way of reaching reality in the external world. When he did reach reality, he

held to it with a firm grasp ; and maintained that the mind looks directly to things. Dr. McCosh calls especial attention to this position in the theory of Locke ; and pronounces him far superior to Kant in his theory in reference to a knowledge of the external world.

3. Locke was not a rationalist in the sense in which that word is generally used. When we speak of rationalism, we mean that system which exalts reason above faith ; and when the Bible teaches anything not supposed to harmonize with reason, it is immediately rejected. Such was not the position of Locke. He maintained that some things might be above reason ; and was willing to accept them when they clearly had the authority of God. What more could be asked of any philosopher ?

Locke was a great thinker, and could not be expected to accept religious doctrines contrary to reason. He was bitterly opposed to mysticism in all of its forms ; and he certainly lifted religious thought to a higher plane. He believed in the Christianity of the Bible, and was much opposed to the absurd theological speculations of his day. Henry Rogers, in his *Essays*, and

Prof. Bowen, in his *Philosophic Discussions*, have shown the high position taken by Locke in reference to the human understanding and the great truths he defended. Locke was not, then, a rationalist in the sense of opposing any of the great truths of the Bible ; but he was a rationalist in his opposition to many of the superstitions of his day.

4. Locke was an experientialist. He compared the mind to white paper, void of all characters, without any ideas, until developed by experience. Dr. McCosh has called attention to the ambiguity in the use of this word. It sometimes means individual experience, as the experience of anticipating the cause from the effect. In this sense all intuitions, all *a priori* principles, fall within our conscious experience. Experience is generally used in philosophy for a general law deduced from a number of experiences. Locke does not seem to have observed this difference.

Locke denied all innate ideas, and considering the views entertained on the subject in his day, he did a valuable service for philosophy. He was certainly right in maintaining that man

was not born with a set of ideas ready to come forth at any time. The mind is not an original repository of abstract and general notions ; but these are formed out of particular instances by the exercise of the faculties.

It is claimed that Locke's physiognomy indicated extreme tendencies ; and there are certainly extreme tendencies in his philosophy. While he exposed errors in reference to innate ideas, he went too far. Even a blank piece of paper, while it has no characters, certainly does have properties without which we could not write on it. Leibnitz makes a much better comparison than that of a sheet of paper ; he compares the mind to marble with veins in it, fitting it to become a statue of Hercules. "It has," says he, "inclinations, dispositions, habits, and natural virtualities." Even Locke constantly appeals to judgments which the mind pronounces at once ; and this shows, even according to his own philosophy, that there are innate regulating principles in the mind. Kant greatly improved on Locke on the question of innate principles in the mind.

5. John Locke was a Christian philosopher.



He was not only a believer in the Bible, but was a diligent student of its sacred pages. He wrote commentaries on some of its books, and was a faithful advocate of the fundamental principles of Christianity. A careful study of the writings of Locke would do much towards stemming the tide of materialism and atheism, which seem now to be rapidly deluging the country.

The arguments of Locke against atheism, and his proofs of the existence of God have been quoted by the great thinkers from his age to the present. He says: "I think it unavoidable for every considering rational creature, that will but examine his own or any other existence, to have the notion of an eternal being who had no beginning" (ii. 14.) For his proof, he appeals to the faculties of the human mind. "We are capable of knowing certainly that there is a God, though God has given us no innate ideas of himself, though he has stamped no original characters on our minds wherein we may read his being; yet having furnished us with those faculties our minds are endowed with, he hath not left himself without a witness, since we

have sense, perception, reason, and can not want a clear proof of him as long as we carry ourselves about us." (Book IV. chap. 10, sec. 1.) In this way he thought that he could reach the eternity of that Infinite Being who must necessarily have always existed. It was by the exercise of his faculties that he was able to clothe the Divine Being with all his perfections. It is needed in this day as well as in the days of Locke that all the faculties of the mind be inductively studied; so that we may be able to understand exactly what is comprehended in them. Much has been done by Kant, and by the Scotch school; but there is yet here an important field to be explored by the future psychologist.

## CHAPTER IV.

### THE KANTIAN PHILOSOPHY AND CHRISTIANITY.

Immanuel Kant, the greatest of German philosophers, was born at Königsberg, Prussia, in 1724, and died at the same place in 1804. His family were originally Scotch, and spelt the name Cant. In order to prevent its mispronunciation, the philosopher changed it to Kant. As we shall see hereafter, his philosophy, in many respects, bore a relationship to the Scottish philosophy. The father of the philosopher was a saddler, and a man of decided integrity. While his father was Scotch, his mother was German; and although a woman somewhat severe and exacting, she possessed great piety. Her early influence upon her illustrious son was certainly very great.

Kant, like Schelling and Hegel, was intended for the ministry; and he did preach a few times. His early training was largely under the influence of what is called pietism, and it seems to have

made an indelible impression upon his mind. He was always noted for the highest morality, and was a diligent student of the Sermon on the Mount. He did not show any special metaphysical talent; but had learned something of the philosophy of Wolf, which at that time was predominant in the schools.

In 1740 he entered the university as a student of theology; but his preaching was attended with such poor success that he concluded he was destined for a different career, and abandoned the ministry forever. He became much attracted to mathematics and physics, and made great progress in these branches. His first essay was written in 1746, on *The True Measure of Living Forces*; and it showed evidence of a very superior mind. It contained an acute criticism of the arguments of Leibnitz and Descartes, with an effort to reach the medium ground between these philosophers by making a distinction between dead and living powers. About this time his father died, which destroyed all his hopes of remaining at the university until he could secure some subordinate academic position. He became a tutor in private families, and continued this

character of work until 1755. This kind of work was much against his inclination, and work for which he was not specially suited; yet it seems to have benefited him in many respects. It gave him a better knowledge of the world and a greater fitness for refined society. These accomplishments he ever displayed afterwards to a degree very unusual for a philosopher and a bachelor.

In 1755 the philosopher was able to enter the university of his native town as academic instructor; a position for which he had long been preparing himself. In the fall of the same year he obtained his doctor's degree, and was rapidly becoming one of the great thinkers of Germany. This was the age of Frederick the Great, when the attention of the world was attracted to the great conflict between Prussia and nearly all the other European states. Kant wrote an anonymous work on the theory of the heavens, and dedicated it to Frederick the Great. It was written in a clear and animated style, and it would have been better if he had written his philosophy in the same style. In the above named work he predicted the discovery of new planets, and that the

nebulæ were really composed of stars. He also insisted that the mechanical construction of nature was not opposed to a belief in God. Kant was a popular lecturer, and his lectures on natural philosophy attracted much attention. In 1757 he commenced his lectures on physical geography, and continued them until the close of his academic career. He was no traveler, and seldom went beyond his native city. Yet he was a great student of geography. He was a great student of travels, and gained much information from every traveler he could meet. In 1763 he wrote a prize essay for the Berlin Academy on the Principles of Natural Theology and Ethics; but Mendelssohn took the first prize, and Kant the accessit prize. Kant continued his investigations, became quite a writer, and even received calls from other universities before he was offered a full professorship in his own university. It takes the people a long time to recognize greatness when it is found in their own midst.

In 1770 Kant obtained the chair of logic and metaphysics in the university of his native town, after he had rejected all other calls. His



salary was only three hundred dollars per annum. Think of it: the greatest philosopher of modern times receiving only three hundred dollars per year for his work. His *Kritik of Pure Reason* did not appear until 1781, although he had been steadily advancing towards it for eleven years. All of his later writings are developments of and supplements to this great work. Notwithstanding the obscurity in style and the radical character of the *Kritik of Pure Reason*, it made rapid progress in Germany. In less than twelve years from the time of its publication it was expounded in all the German universities, and had penetrated even into the institutions belonging to the Church of Rome. He was almost worshiped by some, and regarded as an oracle on all the great questions of the day. He seemed to be unaffected by this homage, and it was not until he had reached old age that he looked upon his system as the limit of philosophy, and opposed all further progress.

Kant was certainly a great genius, and accomplished as much in his special line of work as has ever been accomplished by any other man. He was small of stature and feeble in appearance.

He was not much more than five feet high, with a breast almost concave, and, like Schleiermacher, deformed in his right shoulder. He had light hair, blue eyes, and a high and square forehead.

While his constitution was weak, he, by carefully observing the laws of health, attained to a ripe old age. He was regular in his habits, never married, and a student till the close of life. It is said that he lived until his body dried up and blew away. This great philosopher was a rigid moralist, and lived up to the very highest principles of ethics. He says: "Whoever will tell me of a good action left undone, him will I thank, though it be in the last hour of life." He was not afraid of death, and seemed perfectly satisfied in reference to the future. In the last hour of life he said: "My friends, I do not fear death; I assure you before God, that if I was sure of being called away to-night, I could raise my hands to heaven, and say, God be praised."

I. The Kantian philosophy divides itself into three kritiks, of which the Kritik of Pure Reason comes first. It is a fact worthy of consideration that, although Kant came from the Leibnitzian-Wolfian school, he started upon

much the same principle and with the same object in view as did Locke. Locke investigated the powers and limits of the human understanding, and the critical philosophy searched into the origin of our ideas, and defined the proper limits of human knowledge. Kant had observed the extreme tendencies in the philosophic schools of his day, and was determined, if possible, to find the golden mean. He had studied the writings of Hume, and clearly saw that this sensational philosophy would undermine the whole system of human knowledge if a more certain foundation could not be established. The work of Kant in Germany was very similar to that of Reid in Scotland, and these great philosophers largely counteracted the sensational philosophy of the eighteenth century.

1. THE TRANSCENDENTAL ÆSTHETICS. This treats of transcendental knowledge given by sense perception. There are two elements in all knowledge, matter and form; the one given by experience, and the other by the mind. If sensations are destitute of ideas, they are blind, just as ideas without sensations are empty. The

former are ignored by the dogmatist, and the latter by the materialist. The mind arranges, under the two ideas of space and time, whatever is given us in sensation. The ideas of space and time are not the products of the sensations, but only the regulators. The *a priori* ideas of space and time control even the objects of sense, and this knowledge makes the science of mathematics possible. According to Kant, the intuitions of space and time have no objective relations, but only subjective forms. He thus has something subjective with all our intuitions, and claims that we do not know things as they are in themselves, but only as they appear to us through this subjective medium of space and time. The Kantian principle is that we do not know things in themselves, but only phenomena. Kant, however, insisted upon the reality of the external world, and would not admit that the world of sense is a mere appearance. He objected stoutly to the use made by Fichte of his subjective tendency. Kant did not mean to deny the reality of the external any more than that of the internal; but his making space and time merely subjective, introduced an ideal ele-

ment into his philosophy, which enabled Fichte to make the mind create the objects in space and the occurrences in time.

2. THE TRANSCENDENTAL ANALYTICS. In the analytics Kant considers the power of the understanding to form general notions. He seems to have been led to the consideration of this subject by the conclusions of Hume in reference to causation. He maintained that the idea of cause and effect is derived solely from experience, and is, consequently, involved in great uncertainty. Kant, in opposition to this position, insisted that it was an *a priori* notion, and not derived from experience at all. He claimed that it was grounded in the mental constitution of man, and whether true or not, it remained true to man so long as his understanding continued. These *a priori* principles Kant called the categories of the understanding, and he placed great stress upon them. There has been much discussion in Germany about them, and they have certainly done much to advance the science of logic. While Kant held that we can not know the external world except through these *a priori* conceptions, still he in-



sisted that these judgments of the understanding can not make known to us the supersensible world; that we can not come to a knowledge of things as they are in themselves. At the same time he positively asserts that things in themselves have a real existence, and opposes the idealism of Berkeley. Berkeley claimed that we only have a knowledge of ideas, while Kant insisted that we not only have a knowledge of ideas, but ideas of something that is real. Berkeley made no distinction between phenomena and noumena, but Kant clearly distinguishes them.

3. TRANSCENDENTAL DIALECTICS. Kant passed from the senses to the understanding, and then from the understanding to reason. This great philosopher was nothing if not logical; but still he made his mistakes. Although he studied reason so profoundly, he does not seem to make any distinction between reason and reasoning. Reason perceives certain truths directly, while reasoning deduces a conclusion from premises. Reason has to do with three great ideas—the soul, the world, and God. These are the bases of the three sciences, psychology, cosmology and



theology. There are so many limitations placed around these ideas that they entangle reason in an illusion. Kant is still in search of the *ding an' sich*, the thing-in-itself, but does not seem to fully overtake it. According to the dialectics, we can not prove the reality of the external world, nor the reality and immortality of the soul; neither can we prove the existence of God. Kant, however, claimed that the skeptic could not disprove any of these things. He believed in them himself, and felt that what was wanting in the pure reason was fully made up in the practical reason.

## II. THE KRITIK OF PRACTICAL REASON.

This is evidently the healthiest part of the Kantian philosophy, and saves it from agnosticism. The sphere of the practical reason is the will, where reason fully unfolds its power. It is the highest spiritual power in man, and is even above pure reason. Some of its principles have an imperative character, and there the categorical imperative, which expresses the most important thought in the ethical theory of Kant. This implies freedom, for on no other ground is moral action possible. It also implies the exist-

ence of God, for otherwise there would be a law without a lawgiver, which is an absurdity. It further implies a future state, where man's moral nature will find its completion. While pure reason only shows these things to be possible, practical reason shows them to be certain, by basing them upon the moral nature of man.

III. THE KRITIK OF THE FACULTY OF JUDGMENT. The object of this faculty is to bridge the chasm between the theoretical and the practical reason. Just as feeling occupies an intermediate position between reason and will, so the faculty of judgment, which pertains to the feelings, mediates between the theoretical and practical reason. While pure reason contemplates nature, and practical reason contemplates freedom, the faculty of judgment unites the two by regarding nature as a system of means constructed by the highest reason to bring about certain ends. Kant analyzes the notions of the sublime and beautiful, and develops the principle of theology as the offspring of the judgment. This kritik is valuable on account of its lofty thoughts on the question of design in nature, and it shows a final end to which the

whole universe is tending. It makes the æsthetic elements in man's nature confirm the teaching of the practical reason on the great questions of the immortality of man and the existence of God.

Was Kant an idealist? It is evident to all students of philosophy that his system has a tendency to idealism. He taught that the mind does not perceive things, but only forms. In this, however, he can not strictly be called an idealist, for he claims that the forms have meaning only as they are applied to objects of possible experience. He denied the objective reality of space and time, which of course had a strong idealistic tendency; but he counteracted this by insisting that the mind was affected by a world existing independent of it. The ideal element in the Kantian philosophy was more fully developed by Fichte, greatly to the annoyance of Kant in his old age. Fichte had been a pupil of Kant, and clearly saw the inconsistencies in his master's system. In order to be more consistent he accepted simply the ideal element, and very fully developed it. He was naturally evolved from the ideal element

in the Kantian philosophy. As Fichte's theory seemed to leave out one side of the actual world, Schelling took up that side, and endeavored to unite the two in the doctrine of absolute identity. He pointed out some beautiful analogies between the outward world and subjective mind. He was an evolution from Fichte. This theory appeared too visionary, and not well founded upon reason ; so Hegel was evolved to build up a system more in harmony with the highest reason.

I can not agree with those who pronounced Kant and his successors infidels. They were believers in God and immortality, and did not reject Christ and Christianity. I have stated in another work that the successors of Kant were extreme idealists, and that such idealism has a tendency to skepticism. I have no reason to take that statement back ; still I feel that some of these men were sincere Christians, and had no desire to break with Christianity. It was only the left wing of the Hegelian philosophy that went into infidelity. A careful study of Kant and his successors would do much to counteract the extreme materialism of the present

age. German philosophy should be studied with care; but the golden mean is between extremes, and the philosophic pendulum is now vibrating in the direction of materialism. Some idealism is certainly necessary; and that philosophy should be treated with great respect which produced such poets as Goethe and Schiller. While we study the ideal, let us not forget the real, for it is ever ready to catch us when we fall.

Was Kant an agnostic? There are certainly elements in his system which lead to agnosticism. The *Kritik of Pure Reason* seems to point in that direction. When it is claimed that we can not know things, but only forms, it is not difficult to reach the position of the agnostic. Kant was wrong in the distinction he made between pure reason and practical reason. The distinction is entirely arbitrary, and of no benefit in the study of philosophy. Our perceptions and reason guarantee reality just as much as do our moral nature. While the intellect does not lead to all truth, if properly guided it certainly does conduct us to a certain amount of truth. It begins with realities, and

constantly adds to them by investigation and thought. Instead of conflicting with the moral reason, the speculative reason, if properly employed, will greatly strengthen it.

In answer to the question, Was Kant an agnostic? I emphatically state that his philosophy, taken as a whole, is opposed to agnosticism. While he taught that reason can not vouch for certainty, he claimed that our consciousness is veracious, and a true witness to the impressions made upon it. If the fundamental ideas of morals and religion can not be demonstrated, they are a part of man's moral consciousness, and must be accepted as certain. While, in his *Kritik of Pure Reason*, Kant only admitted the idea of God as a regulative principle; in his *Kritik of Practical Reason* he insisted that man's moral nature made the existence of a personal God morally certain. If the agnostic will accept the system of Kant as a whole, he will soon see reasons for coming out of the malarial swamp of *Knownothingism*, and soaring towards the reality of things unseen.

The Bible and Christianity were not to Kant empty words, but always had with him profound



meaning. While the skeptic scoffs, and shows his ignorance in the way in which he handles the sacred Book, it is gratifying to see that the greatest philosopher in modern times always handled it with profound respect. The more we study the masters, the more firmly we will be convinced that man's moral nature demands God and immortality, the great subjects upon which the Bible treats. While there were certainly rationalistic tendencies in the Kantian philosophy, when it is carefully studied as a whole it will not be found out of harmony with the Christianity of the Bible.

## CHAPTER V.

### BACON AND THE INDUCTIVE METHOD.

Francis Bacon, one of the greatest intellectual lights of modern times, was born in London, January 22, 1561. Mr. Basil Montagu, Bacon's worshiper more than biographer, tries to make it appear that Bacon belonged to a very ancient and illustrious family. He represents the philosopher as retiring to the halls of his ancestors; but this does not well harmonize with the fact that his grandfather kept the sheep of the abbot of Bury. While we can make no special claims for the ancestry of the great inductive philosopher, we do know that his parents were persons of decided merit. His father was one of the greatest statesmen of his day, and was lord keeper of the seals for twenty years during the reign of Queen Elizabeth. His mother was a woman of high culture, and one of the leading Puritans of her day.

There is not much known of the early life and education of Bacon. As his health was very

delicate, it is quite probable that he received most of his early education at home. His mother was certainly well prepared to be his teacher. He seems to have been a very precocious lad, and was early noted for his wit. When Queen Elizabeth asked him his age, he replied, "Two years younger than your majesty's happy reign." The queen was very fond of him, and called him "the young lord keeper." At the age of thirteen he was sent to Trinity College, Cambridge, where he was a student for three years. He seems to have been a good student, but thought for himself, and was much opposed to the course of study pursued at the university. He afterwards published a tract on the deficiencies of universities. Whatever may have been his opinion of Aristotle, it is certain that he was much opposed to the philosophy of the Stagyrte as taught by the English universities in the sixteenth century. It is claimed by some that he planned his *Novum Organum* while a student at Cambridge; but this is doubtless an exaggerated view of his precocity. It may be that he sketched some new scheme of philosophical study in opposition to the then prevailing system, but this is a very different

thing from one of the greatest works of modern times which marked the maturity of his genius.

Soon after he left Cambridge he went to Paris with the English ambassador. He spent some time in Paris, and traveled in the French provinces. He was enjoying his studies in France, but was called home by the sudden death of his father. The father had laid up sufficient to purchase an estate for Francis, his youngest son, and the only one unprovided for; but his sudden death prevented his intentions ever being carried out, and the young man was left in comparative poverty. He determined to adopt the law as the means by which he could support himself. He was a complete success in his profession, and had he given his life to the law he would doubtless have become the most noted lawyer of modern times. As it was, he became one of the greatest of his day.

In early life Bacon seemed to have reflected much upon his special mission. He laid out for himself a comprehensive scheme, which shows that he had great confidence in his own powers. One special aim of his life was to do good for humanity by the discovery of truth. This made

him a philosopher. In the second place, he wanted to be of service to his country ; and this made him a politician. He thought that he could at the same time be of service to the church ; and while he did not become a theologian, he was a strong believer in the potency of Christianity for the elevation of society. At that time the English court was divided into two parties ; one was headed by the two Cecils, and the other by the earl of Leicester, and afterwards by his son-in-law, the earl of Essex. Bacon was a nephew of Lord Burleigh, and first cousin to Sir Robert Cecil. He applied repeatedly to his uncle for promotion ; but his distinguished kinsman seemed to have been so interested in the advancement of his own son that he had but little encouragement for his nephew. In fact, it appears quite evident that the Cecils were somewhat envious of the wonderful talents of young Bacon.

In 1593 Bacon entered Parliament as a member from Middlesex. He delivered a speech in favor of postponing certain subsidies, and greatly offended the queen. On being remonstrated with, he replied : " I spoke in discharge of my

conscience and duty to God, to queen, and to my country." It was a noble reply, and it is a great misfortune that he himself did not always remember it. Ben Johnson, who was certainly a competent judge, thus compliments his parliamentary eloquence: "There happened, in my time, one noble speaker, who was full of gravity in his speaking. His language, where he could spare or pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of his own graces. His hearers could not cough or look aside from him without loss. He commanded when he spoke, and had his judges angry or pleased at his devotion."

Bacon has been greatly blamed on account of his conduct towards the earl of Essex. Essex had been his friend in time of need, and had done much towards advancing the fortunes of Bacon. He had really been a friend in time of need, and it certainly looks like ingratitude for his friend to have forsaken him in the time of his greatest need. Not only did Bacon forsake him, but



actually appeared as an attorney against him. He used his great skill as a lawyer to heighten the crime of Essex. It may be that the queen would have pardoned the erring earl, if Bacon had been a friend to him in his great extremity. As it was, Essex was condemned and executed. We can, however, say this in favor of Bacon's conduct. At the beginning of the trouble, he stood by Essex and gave him wholesome advice. If the earl had taken his advice it might have saved him from complete disgrace, and it evidently would have saved his life. Essex was stubborn, and refused to take advice. The earl was guilty of treason, and Bacon's views on that subject may have caused him to justify the course he took towards his friend. Mr. Montagu, in his life of Bacon, has labored hard to justify the course of the philosopher; but he has hardly succeeded in convincing posterity that Lord Bacon was not blamable in his conduct toward the earl of Essex.

In 1603 Elizabeth died, and was succeeded by King James. Bacon had much to expect from the disposition of this monarch, and he was not disappointed. His fortunes were advanced quite

rapidly. In 1607 he was made solicitor general, by which his practice was greatly extended. He had made two attempts to marry wealthy, and had failed. He, however, persevered, and succeeded in the third attempt. He married Alice Barnham, daughter of a rich alderman of London. With all his complications and political aspirations, he did not forget his literary work. He seems always to have kept this before his mind, and regarded it as the most important part of his mission. His essays and other works had rendered him very popular in the literary world, and he determined to continue his literary advancement to the end of life. In 1609 he published "The Wisdom of the Ancients," and made the classic fables the vehicles of many original thoughts. Some writers think that Bacon's advancement under King James was slow, but I do not so regard it when all the circumstances are considered. In 1611 he was made a joint judge of the Knight Marshal's Court, and the next year was appointed attorney general, and was made a member of the Privy Council. While he held the office of attorney general he was engaged in some very important cases. In one in particular he

was certainly greatly at fault, and while posterity has been very lenient towards him, it can not justify his conduct. An old clergyman by the name of Peacham was indicted for treason contained in a sermon which he had never preached. It is claimed that he was examined in the tower under torture, and that Bacon assisted in this barbarous act. It is sad to think of the fact that the founder of modern science was among the last of great leaders to torture men for the purpose of making them incriminate themselves.

We have not the space to discuss the complicated question of Bacon's moral conduct when he reached the zenith of his political glory. In 1617, on the retirement of Lord Brackley, he was appointed keeper of the Great Seal. His administration was far from satisfactory; and most of the time he was simply a tool of the unscrupulous Buckingham. He lacked in manliness, and was not suited for a political position. While others, doubtless, did the same thing, he committed a grave error in accepting large presents from persons engaged in chancery suits. His enemies claimed that he had received in this way about one hundred thousand

pounds, but this was probably an exaggeration. Be that as it may, he had accepted enough to get him into great trouble. He was accused of corruption, and impeached. His terrible remorse shows that he was conscious that his course had not been upright. For several days he remained in his bed and refused to see any one. He told his attendants never to mention his name, and forget that such a man had ever lived in the world. He plead guilty to the charges preferred against him; and was fined forty-thousand pounds, and imprisoned in the tower during the king's pleasure. He was also declared incapable of sitting in Parliament, or holding any office in the state, and was banished for life from the verge of the court. The sentence was never executed. At the end of the second day he was released from the tower, and his fine remitted by the crown. It was not long until he was allowed to present himself at court, and in 1624 the rest of his sentence was remitted. He was again invited to sit in Parliament, but did not attend.

While there has been much discussion in reference to Bacon's moral character, the poet has

certainly gone to an extreme when he calls him "the wisest and meanest of mankind." It is certainly true that he could not stand political temptation; but if he had given his time to the studies to which he was inclined, he would have left to mankind a spotless as well as a great name. He realized this in his old age, and did not try to hide the fact that he had thought profoundly and acted unworthily. He said: "For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next age." He died in 1626 from cold contracted in dressing a fowl. He thought that snow might be used to prevent animal substances from putrefying. He determined to try the experiment, and in stuffing a fowl full of snow felt a chill from which he never recovered. He lingered for about a week, and died. In the last letter that he ever wrote, he said that the experiment of the snow and fowl had succeeded well. "The great apostle of experimental philosophy," says Macaulay, "was destined to be a martyr." Posterity has been lenient with the great man, and as Macaulay says: "Turn where we will, the trophies of that mighty intellect are

full in view." Peace to the memory of the great philosopher.

Did Bacon invent the inductive method? Many persons think that Bacon invented a new method called induction, and found some fallacy in the deductive method then in use. This is a great mistake, for the inductive method has always been practiced by persons who have reasoned at all. In fact, in every age both methods have been used, but sometimes one method has been emphasized more than the other. The school-boy uses induction, and the child as soon as it can observe at all seems naturally to use it. Some may claim that while Bacon was not the first to use the inductive method, he was the first to analyze and properly apply it. This is also a mistake, for Aristotle clearly pointed out the fact that it was the only method which would lead man to the discovery of new truth. While we think that Bacon did much for the method by his close analysis, it is simply an analysis of what all men do when they reason. It is evident that Bacon and his followers have greatly exaggerated the importance of the analysis he made. As Macaulay says, William Tell would



not have been any more likely to hit the apple if he had known that his arrow would describe a parabola under the influence of the earth's attraction. Bacon so far exaggerated his work that he thought that a fool could by the use of his method discover truth about as rapidly as could a wise man.

What Aristotle did for the deductive process Bacon has done for the inductive process. The first was thoroughly analyzed by the great Greek philosopher, and the same thing was done for the second by the great Englishman. While all reasoners use both methods, some use them well, and some do not. Many have so used the *Novum Organum* as to bring the whole process into ridicule ; while such men as Newton and Franklin have used it for the discovery of truth. The difference between a sound and unsound induction does not lie in the fact that one uses the Baconian method and the other does not, for both use the same method ; but one uses it carelessly, and the other uses it with patient attention and judgment. It is not, then, true that Bacon invented a method ; but he did analyze and emphasize the only method that can be used

in the discovery of truth. It would have been difficult to convince Seneca that any mechanical invention was worthy of a philosopher ; but he certainly knew that discovery and invention required the inductive method. Aristotle never would have employed the syllogism for purposes of invention and discovery. Bacon did a grand work for the world by the channel in which he directed the inductive method.

What has been the influence of the Baconian method upon the progress of physical science? While the ancient philosophers understood the inductive method, they did not apply it to the advancement of physical science, as have the followers of Lord Bacon. It has been said that utility and progress are the key-words of the Baconian philosophy. Macaulay draws a very interesting and instructive contrast between Plato and Bacon. Plato thought that men should study mathematics, because it prepared the mind for the contemplation of pure truth, and lifted man above the material universe. The vulgar, he said, would not understand him, because they always had practice in view. According to Plutarch, Plato thought that

geometry was degraded by applying it to the purposes of vulgar utility. Bacon took exactly the opposite view. He valued geometry for the very purposes which Plato considered vulgar, and advised mathematicians to quit their speculations, and employ themselves in physical researches. Plato recommended the study of astronomy for the purpose of raising the mind to the contemplation of things perceived by the pure intellect alone. Bacon recommended for purposes considered by Plato vulgar. In a sense both were right, and the combination of the Platonic and Baconian philosophies gives us a perfect system of philosophy.

It is certain that the Baconian philosophy has had an important influence upon the progress of physical science; but we must not conclude that modern science had made no progress before the days of Bacon. The *Novum Organum* was not published until 1620, and modern physical science made considerable progress during the sixteenth century. His namesake, Roger Bacon, in his *Opus Majus*, had insisted that experience was the truest guide in

the discovery of truth, and pointed out the causes of error very similar to those afterward discussed by Francis Bacon. Copernicus, Galileo, and others had long accomplished their work; and it is a fact that Lord Bacon never did give his assent to the Copernican astronomy. He certainly deserves great credit for what he has done to stimulate the progress of science; but we should not forget the great names which preceded his, and remember that science would have continued to progress if Bacon had never lived. We are too apt to forget the spirit of an age, and in our hero worship give some man who represents that spirit credit for accomplishing what others have done, possibly, as much to promote as himself. Bacon did much for modern science, but in the way of discovery others have certainly done much more.

What influence has the Baconian philosophy had upon Christianity? Bacon himself was a believer in Christianity, and thought that a thorough knowledge of nature confirmed the truths of religion. According to his view, it was the amateurs in science that became skept-

tical. This great philosopher had a thorough knowledge of human nature, and was very correct in his decisions. It has always been the shallow students of science who have been ranting infidels. While some great scientists have evidently had their doubts, as a rule they have been modest; and while they have opposed certain creeds and superstitions, they have generally had great respect for the fundamental principles of religion. Sir Isaac Newton, Michael Faraday, and a host of others, have been devout believers in the Christianity of the Bible.

The inductive method itself is really the method of religion. While the highest truths can only be known in part, what is known of them is obtained through induction. Man can only know power as an attribute of personality; so primeval man could only attribute the forces of nature to a higher personality. Thus man's first conception of God, so far as nature revealed him, was that of a God of power. It was an induction from observed facts, and precisely the same process that is now used by modern science. These inductions have borne the tests of experience and universality, and have retained

a permanent hold upon the faith of mankind. Man continued to progress in a knowledge of a *higher power* as in other things; and when there was retrogression on the part of mankind in reference to a knowledge of God, there was also a deterioration in every other respect. Man is the only animal that progresses, and it is interesting to know that the highest anthropoid has never invented even the rudest tool. The first introduction of man upon the earth marks the beginning of stone instruments, and the advocates of gradual evolution have never been able to explain this break of continuity. These tools mark intelligence, although they may not always have been wisely used. It is said that negroes, when the wheelbarrow was first introduced, carried it on their heads; but afterward they learned its fitness for another purpose. It is so with the works of God. Man has not always understood their fitness, but by constant inductions he acquires a better knowledge of their design. It was by the inductive method as given in both nature and revelation that man acquired a knowledge of all the attributes of Jehovah.



It has been a question with many as to whether Bacon intended his method to apply to the moral as well as to the physical sciences. We do not hesitate to answer this question in the affirmative; for in his "*De Augmentis Scientiarum*" he includes logic, politics and ethics. In the first book of the "*Novum Organum*" we read the following language: "Perhaps any one might doubt, rather than object, whether we intend to perfect by our method not only natural philosophy, but also the other sciences, such as logic, ethics and politics. We reply that we understand the things we have spoken to be applicable to them all." It is evident from this that Bacon intended to include these subjects in his method. While this is true, it is also evident that he applied his method to these subjects with the greatest timidity. The positivists claim Bacon as their apostle, but they certainly take only a one-sided view of his philosophy. He never intended to describe a semicircle as do they, but intended the circle to be complete. While the great want of his age was a knowledge of facts, and he did all he could to supply this knowl-

edge, it is certain that he did not design to exclude ethics, that higher science, which specially relates man to the unseen universe. Bacon's work was not complete, but he attended to the wants of his age, and laid down a method of investigation which he thought would apply to the highest truths of the universe.

The empirical element in the Baconian philosophy was carried by Hobbes into metaphysics. Bacon certainly never would have indorsed the position of Hobbes. He was a disciple of Bacon, and thought he could perfect what his master had left incomplete. Bacon had attached so much importance to experience, that Hobbes concluded that it was the only source of knowledge. He so developed this principle that he made sensation the real basis of every mental action, and the sole originator of all our ideas. As we only perceive the material through sensation, he concluded that matter is the only reality, and thus went into the most reckless materialism. He considered the mind as altogether material, and regarded the phenomena of consciousness as only the direct result of our organization. His position, of

course, was opposed to all true religion. He claimed that we could conceive of nothing that did not present itself to us as a sensuous image, and according to this position we could not, of course, have any conception of God. Hobbes was as much a one-sided disciple of Lord Bacon as was Strauss afterward a one-sided disciple of the great Hegel.

## CHAPTER VI.

### CHARLES DARWIN AND EVOLUTION.

#### INTRODUCTION.

Evolution is not by any means a new doctrine. It was taught by many great thinkers in the early history of the race. Gautama, whom Edwin Arnold calls the Light of Asia, taught evolution very much as it is taught at the present time. The Brahmins taught that spirit was developed into matter ; but the Buddhists taught the opposite—that matter was developed into spirit. The Egyptians, who taught that life originated in the slime of the Nile, were evolutionists. The Greek philosopher, Anaximander, taught the theory of evolution six hundred years before Christ. He taught that the earth acquired its present solidity through the evaporation of the muddy water of the ocean. In this mud he thought that life originated. The smaller animals, he taught, developed into larger ones until finally man appeared, who was, at first, an aquatic animal. It is interesting to observe how

similar is this theory to that of Mr. Charles Darwin. Through the Greeks the evolution hypothesis was introduced to the modern Europeans.

Lamarck was doubtless the most noted predecessor of Mr. Darwin. He explained organic adaptations and progressive development of animals through the following principles : medium, habit, and need. This theory can not explain why one organ takes the form of lungs, another the form of gills. The heart and the circulation of the blood receive from it no explanation. How could it explain the wonderful mechanism of the human eye ? This problem frightened even Mr. Darwin himself. The human eye will forever baffle every effort to get rid of the doctrine of finality. Lamarck finally confessed that medium was not sufficient to explain the production and adaptation of organic forms.

He called in need to produce organs, and habit to develop them. Lamarck admitted that it could not be proved that need produced organs. It would be absurd to talk about the need of seeing producing eyes, and the need of hearing producing ears. If that were true, every blind man would see, and every deaf man

would hear. The effort of Lamarck to banish the doctrine of final cause was a complete failure. Mr. Darwin saw its weakness, and tried to substitute a better theory in its place.

#### SECTION II. THE LIFE OF CHARLES DARWIN.

Charles Darwin, who was born in 1809, was the fifth son of Dr. Robert Darwin. The Darwin family had become somewhat noted in the scientific world. Mr. Darwin was much dissatisfied with the educational system of his day. The classics he learned with great difficulty. He declared that it was almost impossible for him to learn a language. He could commit to memory rapidly, and forget nearly as rapidly as he could commit. In 1825, Mr. Darwin matriculated in the University of Edinburgh, where he remained two years. His father was anxious to make a physician out of him, but he did not like the study of medicine. He says that the lectures on *materia medica* were as dry as the professors themselves. He left Edinburgh, and went to Cambridge where he took the degree of B. A. He says that the three years spent in this university were wasted



somewhat similar to the two years at Edinburgh. He, however, took a special interest in Paley's Natural Theology. In fact, he thought of becoming a minister, and did not fully abandon the idea until he entered the Beagle expedition as a naturalist.

When the position of naturalist in the Beagle was offered him, he readily accepted. His father objected, but his objections were removed by the strong inclinations of the young man. Young Darwin was anxious to travel, and this afforded him a rare opportunity. The Beagle was commissioned by the government to survey the southern extremity of the South American continent. This expedition was of great benefit to a scientist, and Mr. Darwin made valuable use of his time. In fact, he distinguished himself as a scientist by his productions which were the results of this voyage.

Mr. Darwin returned home in 1836, and his father, who was not a phrenologist, exclaimed when he saw him: "Why, the shape of his head is quite altered." Mr. Darwin continued his studies, and in 1837 opened his first note book for facts in relation to the origin of species. In

1839 he was married to Miss Emma Wedgwood, his cousin, and remained in London three years longer.

In 1842 Mr. Darwin left London, and settled in the quiet little village of Down, where he spent the remaining forty years of his life. Here he reared his children, and accomplished the greatest scientific work of his life. In 1858, when Mr. Darwin had quite well matured his *Origin of Species*, Mr. Wallace sent him an essay advocating the same thing. Mr. Darwin was induced to publish this together with one of his own in the *Journal of the Proceedings of the Linnean Society*. They did not, however, attract much attention at that time. He published his work on the *Origin of Species* in 1859, and it was successful from the start. Mr. Darwin claims this as the chief work of his life. His work on the *Descent of Man*, which appeared in 1871, was only complementary to this. He tries to prove that man descended from a lower order of animal life. He infers that man descended from a hairy quadruped, furnished with a tail and pointed ears, and probably arboreal in its habits. We will have more to say about his theories hereafter.

Until he was thirty years of age, Mr. Darwin was fond of poetry; but during the last thirty years of his life he lost all taste for anything of the kind. The following are his words: "This curious and lamentable loss of the higher æsthetic tastes is all the odder, as books of history, biographies, and travels (independently of any scientific facts which they may contain), and essays on all sorts of subjects, interest me as much as ever they did. My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts; but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I can not conceive. A man with a mind more highly organized or better constituted than mine would not, I suppose, have thus suffered; and if I had my life to live again, I would have made a rule to read some poetry and to listen to some music at least every week; for perhaps the part of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our

nature." This language goes far towards explaining Mr. Darwin's change in his religious views. It is not difficult to see how the man who lost all appreciation of music and poetry should also lose his interest in religion. We will now give the steps by which he lost his faith in Christianity, and even in theism.

Mr. Darwin says : " Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. Nor was this intention and my father's wish ever formally given up, but died a natural death when, on leaving Cambridge, I joined the *Beagle* as a naturalist." Mr. Darwin was about forty years of age when he gave up Christianity. It came about in this way. He thought that his theory of evolution was certainly true, and that it contradicted the Book of Genesis. He did not seem to know much about Genesis, and assumed that it teaches that God created each species by a separate and immediate fiat. If he had known that Genesis does not really give God's method of creating, he might never have parted with Christianity. If he had had Dr. McCosh or Prof. Winchell to enlighten him along here, he

might never have gone into infidelity. He knew that Christ endorsed Genesis, and that in giving up this book consistency forced him to give up Christianity also. He assumed that miracles were the only proof of Christianity; and as he did not believe in miracles, he thought Christianity must go. Mr. Darwin admits his own narrowness, and that he lost all taste for even music and poetry. It is not surprising that he also abandoned Christianity.

It was many years after he abandoned Christianity before his faith in a personal God was shaken. In a letter written in 1879, he says: "I may state that my judgment often fluctuates. In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of God. I think generally (and more and more as I grow older, but not always), an agnostic would be the more correct description of my state of mind." The law of natural selection appeared to him to be destructive to Paley's argument from design in nature. He did not claim that the universe was the result of chance, but thought that the proof of its creation by an intelligent mind incomplete. He mentions the

instinctive belief of mankind in a personal God, and then uses these plaintive words: "With me the horrid doubt always arises, whether the convictions of man's mind, which have been developed from the minds of the lower animals, are of any value or at all trustworthy." It is strange that he did not apply this language to his own theory. Why should his conviction be more trustworthy than that of others? Mr. Darwin is an example of a great man who studied man's relationship to the lower animals so much that he lost sight of his relationship to God. Mr. Darwin's final conclusion is contained in a letter written to a Dutch student in 1876: "The whole subject is beyond the scope of man's intellect, but man can do his duty." In the last statement Mr. Darwin seems to realize that a belief in God and immortality has something to do in man's doing his duty; so he tells the young man that he can do his duty even if he can not reach this belief.

Does Darwinism, if true, destroy the doctrine of finality? Mr. Darwin is not willing to say that the universe is the result of chance. In his last letter to Mr. Huxley, just before his death,



he says: "I wish to God there were more automata in the world like you." In his artificial selection, Mr. Darwin is back of the forces he uses; so in natural selection, God is back of the forces used. It is said that there is a village near Potsdam noted for the size of its inhabitants. Why is this? The father of Frederick the Great, who was fond of large men, chose the tallest women he could find as wives for his grenadiers. Plato, in his Republic, advised the marriage of the handsomest men and women in order to obtain vigorous citizens. Here we have artificial selection, and not chance. In the progress of humanity there is selection; but back of all is the guiding hand of Jehovah. While natural selection may do much, there must be over it a superintending mind. We are necessarily driven to the doctrine of finality, or the theory of chance. The theory of chance is so absurd that scientists will not accept it, so all intelligent persons must accept the doctrine of finality.

## SECTION II. THE BIBLE AND EVOLUTION.

The question is frequently asked, Does evolution contradict the Bible? It depends altogether

upon what is meant by evolution. Atheistic evolution does, of course, contradict the Bible; but there are many evolutionists who are firm believers in the inspiration of the Scriptures. In fact, I believe that the Bible is more favorable to evolution than are the facts of nature. In other words, the Bible does not give God's method of creating, and it will harmonize with any rational theory. Mr. Darwin did not claim that evolution originated life, but that God created the first germs. He always opposed any theory of chance. Even when he called himself an agnostic, he wanted it understood he was no atheist. Mr. Darwin, in his *Origin of Species*, speaks of life "having been originally breathed by the Creator into a few forms, or only one." It is certain that evolution can not account for the origin of life; and that back of all evolution the evolver must exist. If evolution were true, it could be nothing more than God's method of creating. It could be only finite, and commence in finite time; for the organism of the universe is not eternal, and it demands a power superior to itself to have originated it. Evolution could not be self inaugurated, and it consequently

could not supply us with a beginning in ultimate causation. Matter and force are not self-existent, but were created by Jehovah. *Bereshith bara Elohim*. In this connection I wish to quote the following language of Dr. Oliver Wendell Holmes: "Whatever part may be assigned to the physical forces in the production of the phenomena of life, all being is not the less one perpetual miracle, in which the infinite Creator, acting through what we call secondary causes, is himself the moving principle of the universe he first framed and never ceases to sustain."

Dr. McCosh clearly shows that the following things can not be accounted for by any theory of development:

1. It can not account for the origination of this universe. There can only be development among materials already existing. Aristotle and all profound thinkers maintain that the mind naturally seeks after an origin.

2. There is a power which works in development for which development itself can not account. Call this power what you please, the persistence of force, or the conservation of energy, it implies something back of it that

gives it potency. Even Mr. Spencer knows enough about this absolute certainty to call him the *Unknowable*.

3. No theory of development can account for the beneficent laws and special ends we see in nature. The student of nature finds order and adaptation everywhere; and these things certainly point to the Supreme Architect of the universe who has arranged everything for the welfare of man.

#### SECTION III. THE ADMISSIONS OF EVOLUTIONISTS.

Mr. Darwin uses the following language, which certainly teaches that evolution alone can not account for the origin of things: "When we contemplate every complex structure as the summing up of many contrivances, each useful to the possessor, in the same way as any great mechanical invention is the summing up of the labor, the experience, the reason, and even the blunders of numerous workmen; when we thus view each organic being—I speak from experience—how much more interesting does the study of natural history become." (*Origin of Species* (1872), page 426.) In this language Mr.

Darwin concedes reason and design, and it can only be consistent with a rational theism.

Prof. Huxley is universally recognized as one of the greatest of Mr. Darwin's disciples. We take the following from his Lay Sermons: "After much consideration, and assuredly with no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence now stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, either artificial or natural."

George Mivart, F. R. S., in his work on Genesis of Species, says: "A cumulative argument thus arises against the prevalent action of natural selection, which to the author is conclusive. As before observed, he was not originally disposed to reject Mr. Darwin's fascinating theory. Reiterated endeavors to solve its difficulties have, however, had the effect of convincing him that that theory as the one, or as the leading, explanation of the successive evolution and manifestation of specific forms, is untenable. At the same time he admits fully that natural selection acts, and must act, and that it plays in

the organic world a certain, though a secondary and subordinate part."

Prof. Alexander Winchell, one of the greatest scientists in this country, and entirely favorable to the theory of evolution, in his work on "The Doctrine of Evolution," p. 49, says: "The Lamarekian theory of inherent appetency is little insisted on at the present day, and unmodified Darwinism, it may be added, has fallen into a widespread disrepute. Neither Huxley, nor Parsons, nor Mivart, nor even Wallace, one of its original propounders, accepts the doctrine in its integrity; while they maintain that the principle of natural selection is a true conditioning cause of a certain amount of variation, or, at least, a means of preserving in existence an improved form, when making its appearance through any cause whatever."

Possibly the greatest scientist of this age is Prof. Rudolph Virchow, of the University of Berlin, president of the International Medical Congress, president of the German Anthropological Society, and recently honored with the presidency of the German Scientific Association. About ten years ago, in an address before the



German Scientific Association, he alluded to the Darwinian theory as a beautiful theory, declared his partiality for it, but admitted that thus far he had failed to find that it rested on any scientific basis. In a recent article on "Anthropology" he says: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called proanthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him. For the anthropologist, therefore, the proanthropos is not an object of discussion founded on fact. Perhaps some one may have seen him in a dream, but when awake he will not be able to say he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of, for we live not in a world of imagination or dreams, but in an actual world, that has shown itself full of difficulty."

#### SECTION IV. OBJECTIONS TO THE THEORY OF EVOLUTION.

It is necessary to understand just here what is meant by the theory of evolu-

tion. Many include in it the theories of spontaneous generation and the transmutation of species. According to this, even Mr. Darwin himself was not a good evolutionist. It is against the theory thus understood that these objections are specially urged.

1. The facts of science are against the theory of spontaneous generation. I do not object to it from a Biblical standpoint, but strictly from a scientific standpoint. If matter possessed such potency, it would have required the power of Jehovah to have imparted it; for matter is certainly not a final cause in itself.

In the middle ages some of the leading religious teachers held to the theory of spontaneous generation. It was the opinion of St. Augustine that God created by conferring upon matter the power to evolve organization. St. Thomas Aquinas fully approved of the saying of Augustine, and went so far as to say that in the first institution of nature we do not look for miracles, but for the laws of nature. He also taught that plants and animals were created derivatively; so you see that modern evolution really had a religious origin.

Spontaneous generation appears to be one of the greatest props of Agnostic Evolution: but it is a prop that will not stand. Even Häckel admits that there is no direct evidence that spontaneous generation has ever occurred, and that the analogy of nature is really against it. Professor Tyndall says: "True men of science will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life." The following are the words of Professor Huxley: "The fact is, that at the present moment there is not a shadow of trustworthy direct evidence that abiogenesis does take place, or has taken place, within the period during which the existence of life on the globe is recorded." Prof. Lionel Beale, F. R. S., England's greatest authority on the subject, thus speaks: "There are no scientific facts which can at all warrant the conclusion that non-living matter only, under any conceivable condition, can be converted into living matter, or at any previous time has, by any combination, or under any conditions that may have existed, given rise to the formation of anything which possesses, or has possessed, life."

Prof. Virchow, of Berlin, the greatest authority in Germany on the subject, says: "This *generatio equivoca*, which has been so often contested and so often contradicted, is, nevertheless, always meeting us afresh. To be sure, we know not a single positive fact to prove that a *generatio equivoca* has ever been made; that inorganic masses, such as the firm of Carbon & Co., have ever spontaneously developed themselves into organic masses. No one has ever seen a *generatio equivoca* effected; and whoever supposes that it has occurred is contradicted by the naturalist, and not merely by the theologian."

2. Life is not consistent with the gaseous state, and must have been introduced after it. This is a gap in the theory of evolution which has not been bridged; and, so far as we can see, it never can be, for life can not come from the lifeless.

3. There is no evidence that a vegetable has ever been transmuted into an animal. It is true that the animal has a relationship to the vegetable, and appropriates it; but the animal had to be created before this could be done. There is nothing in the vegetable kingdom to account

for the sensation and instinct belonging to the animal.

4. There is no evidence of the transmutation of species in the animal kingdom. Professor Winchell says: "The great stubborn fact which every form of the theory encounters at the very outset is that, notwithstanding variations, we are ignorant of a single instance of the derivation of one good species from another. The world has been ransacked for an example, and occasionally it has seemed for a time as if an instance had been found of the origination of a genuine species by so-called natural agencies; but we only give utterance to the admissions of all the recent advocates of derivative theories when we announce that the long-sought *experimentum crucis* has not been discovered."

The following facts are against this derivative hypothesis: (1) The change of one species into another has never been observed. Cuvier argued against the transmutation of species on the ground that the birds and beasts of the catacombs were identical in every respect with the animals of the same kind that live now. Geology can be brought in here as a witness against

the transmutation hypothesis. (2) The intermediate forms demanded by the theory, so far as science knows, have never existed. The great European geologist, Barrande, has proved this statement absolutely true. (3) The sterility of hybrids is a great natural fact forever against the theory. Lyell, the great geologist, says: "Wild animals of different species manifest a decided repugnance to each other. When, under domestication, man succeeds in overcoming this repugnance, the offspring are sterile among themselves." (4) Natural selection is not a productive force; and, consequently can not fill up the gaps in the gradation. There is a gap between dead and living matter; a gap between the vegetable and animal; and a still greater gap between the animal and man. Even Professor Tyndall calls this a "yawning gap"; and it is certainly one that has never been bridged by the evolution hypothesis. (5) The differences between the lower animal and man are such that the evolution hypothesis upon its principles is not able to account for them. Professor Cooke, of Harvard University says: "But if man be descended from an an-



thropoid animal of arboreal habits, it is passing strange that, so far as any direct evidence goes, he should have appeared on the earth thus suddenly, and that we can find no traces of his progenitors either of the first, second, third, or of any other generation." Dr. Wilson, of Cornell University, says: "In connection with this, I note the fact that so far as we know, so far as any discoveries or researches have brought any facts in the case to light, there were none of the quadrumanous animals in existence at the time when man appeared, from which man could have been derived, that were of a higher grade or order than those that are in existence now."

The following differences between man and the brute are great difficulties in the way of evolution: (1) The human infant is the most helpless of beings, and could not have survived in a contest with the brute creation. The evolutionist tries to abolish the supernatural; but if the first human child had brutes for its parents, it was certainly a miracle, for children are not now the offspring of brutes. (2) The body of man greatly differs from that of the lower animal.

The upright position is natural to man, but not to the lower animal. The lowest human being has nearly twice the brain capacity of the highest brute. (3) Man is the only animal possessing language. Dr. Charles F. Deems says: "The gorilla is said to possess vocal organs similar to the human. He has had them as long as man—longer, according to some evolutionists—and yet he can not form a language, nor, so far as we know, even be taught a language, nor the notes of music." Professor Max Müller says: "I believe I may say, without presumption, that, to speak of no other barrier between man and beast, the barrier of language remains as unshaken as ever, and renders every attempt at deriving man genealogically from any known or unknown ape, for the present, at least, impossible, or, at all events, unscientific." (4) The brute can not reason abstractly as can man. (5) Man is a being of progress, but not the lower animal. (6) Man is a religious being, but the lower animal has no religion. Man's religious instincts can only be accounted for on the ground that he has a Father in Heaven.

## CHAPTER VII.

### THE SKEPTICISM OF THE NINETEENTH CENTURY, AND ITS RELATIONSHIP TO MEN OF CULTURE.

#### INTRODUCTION.

The position of infidels has varied in different ages. In the early history of Christianity, skepticism was strictly united with a religious creed; and it was on the defensive, in opposition to the aggressive spirit of Christianity. It would not be right to charge the philosophic opponents of Christianity in the first centuries with all the atrocities and abominations of paganism; but there can be no doubt that the greatest of them, Celsus, Porphyry and the Emperor Julian, accepted polytheism in a modified form. In one sense they have been an advantage to Christianity, for they admitted the genuineness of the gospel narratives; and they now become important witnesses in proving the canonicity of the books of the New Testament. The skepti-

cism of the seventeenth century was the result of the religious wars and divided condition of the church after the reformation; and it prepared the way for the outbroken infidelity of the eighteenth century. There were two schools which represented the unbelief of the seventeenth century—the deistic school, and the pantheistic. To the first belonged Lord Herbert and Hobbes; to the second, Spinoza. Bayle was something of a pessimist; he fought without all camps, and wielded quite an influence over the skepticism of the next century. During the eighteenth century infidelity was more daring and aggressive than it was before, or has been since. Deism was carried into atheism; and pantheism reached an extreme of which Spinoza never dreamed. The student of the skepticism of the eighteenth century will have no difficulty in understanding that of the nineteenth. The infidelity of the present century is passive compared with the fiery aggressiveness of that belonging to the eighteenth.

In the skepticism of the nineteenth century there are two strikingly marked tendencies; first, to deny the supernatural origin of Christianity;

and second, to regard Christianity with more favor than did the infidel writers of the eighteenth century. Many of the opposers of Christianity at the present time are willing to concede almost anything to it, provided there can be some natural explanation of the phenomena. Naturalism has really run mad.

David Friedrich Strauss may be taken as the best representative of the German school of skeptics in this century, in attempting to solve the problem of the life of Christ and the origin of Christianity. When Strauss wrote his first "Leben Jesu," in 1835, he was a pantheist; when he wrote the second, in 1864, he was a theist; when he wrote "*Der alte und der neue Glaube*," in 1873, he had reached the gloomy abyss of atheism. As Strauss belonged to the left wing of the Hegelian philosophy, his writings became the creed of his skeptical brethren, and through his influence there was a reaction against the orthodox tendency brought about by Neander. He was diametrically opposed to Neander in his historical ideas; for he regarded history as faint legend of the idea which is the soul of all that is valuable in the past. A con-

tempt for the historical and personal is the key to the "Leben Jesu." This work was the earthquake shock of the nineteenth century to the moral feelings of Christendom. It was soon answered by the learned and faithful Neander, and has now nearly run its course. No man with such quick perception and critical ability as Strauss can long be satisfied with any school of infidelity. Such has been the case with this great man; he has sought rest and found none. After trying the different schools, and derisively opposing Schopenhauer, he landed at last into pessimism, although not so avowedly. Such is the sad end of a mournful career, and it will be the end of all who ignore the religious demands of man's nature. With his critical ability, Strauss might have become one of the greatest defenders of the truth; but, as it is, he has only created ripples upon the great ocean of truth, to subside and be lost forever. Truth will triumph, and woe to the person who opposes it.

Ernest Renan is the French representative of the Straussian philosophy and theology. He is not an author of such marked ability as Strauss, and his writings have not had such a widespread



influence. He is far more conservative in regard to the New Testament than Strauss; in fact, he substantially admits the genuineness of most of the books. With regard to the purity and nobleness of the life of Christ, Renan is far more eulogistic than was Strauss, even in his Hegelian period. He exhorts his fellow-doubters to remain in the church, and he proclaims religion as a necessity to meet the demands of man's nature. He refers to the French revolution as the consequence of infidelity. It should teach all skeptics a lesson.

3. John Stuart Mill comes nearer representing in England the positions of Strauss and Renan than does any other writer. Mr. Mill places great stress upon the theistic argument from design; although opposed to the doctrine of infinity, still he admits the existence of God. He also admits the possibility of a revelation, but is not satisfied with the evidence. In the presentation of his thoughts in reference to the origin of Christianity, Mr. Mill shows a gleam of Butler, as well as a reflection of English deism. We will now give more special attention to the teaching of Mr. Mill.

## SECTION I. JOHN STUART MILL.

John Stuart Mill was born in London in 1806, and died in Avignon, France, in 1873. He was a son of James Mill, a philosopher of considerable note, belonging to the sensational school. He is a good illustration of the fact that the bent twig inclines the full grown tree. His early education was received from his father, and he always acknowledged his indebtedness to his illustrious sire. A careful study of Mr. Mill's philosophy will convince the student that he has a special theory to sustain. In his Examination of Sir William Hamilton's Philosophy he certainly pointed out some great mistakes in this celebrated thinker, but he also failed to accept some of the plainest truths taught by the great Scotch metaphysician. His reasoning all the way through shows his bias for the sensational school, to which his father belonged. In many points his philosophy also harmonizes with the positive school of M. Comte.

Mr. Mill, in his method, makes the same mistake of which Cousin accused Locke. The French critic points out these radical errors in

the method of Locke: (1) He treats of the origin of ideas before studying their nature; (2) he entirely neglects the last question, and leaves his readers in complete ignorance in reference to the nature of ideas. It is true that he discusses the nature of ideas in his second book; but he is compelled to overlook some of the profoundest properties of our ideas to make his second book harmonize with his first. Mr. Mill tries to justify Locke in this, and condemns Cousin; but he certainly has the cart before the horse. We should know the nature of ideas before trying to ascertain their origin. Mr. Mill constantly appeals to associations, as Locke did to ideas. Locke maintained that all our ideas come from sensation and reflection, and Mr. Mill claimed that all our ideas are derived from sensation by means of association. Mr. Mill frequently makes admissions fatal to this theory. I will call attention to a few of them, which will make you think that he ought to belong to the intuitional school. In his Examination of Sir William Hamilton's Philosophy, page 126, Mr. Mill says: "We know some things immediately and intuitively." In

the introduction to his *Logic*, section 4, Mr. Mill says: "Truths are known to us in two ways; some are known directly and of themselves, and some through the medium of other truths. The former are the subject of intuition or consciousness, the latter of inference. The truths known by intuition are the original premises from which all others are inferred." What could an intuitionist philosopher ask more than this? He confirms all this also in his work on *Utilitarianism*, page 51: "To be incapable of proof by reasoning is common to all first principles, of our knowledge as well as of conduct." In this he clearly teaches that first principles can not be proven. Mr. Mill's admissions are sufficient to knock the prop from under the edifice of sensationalism.

In reference to the general tendency of Mr. Mill's philosophy, we present the following:

1. Mr. Mill does not deny the existence of God, but he does deny his infinity. This involves him in great difficulty; for to deny that God is infinite is to make him finite like man. He claims that his philosophy does not in any way interfere with religion. He advises

the theist, in his debates with the atheist, always to stick to the argument from design. This is all well ; but the argument from the substantial and spiritual nature of man is cut off by the sensational philosophy, which makes mind a mere series of feelings.

2. Mr. Mill admits that if there is a God it is probable that he has revealed his will to man.

(1) It is then probable that we have a revelation from God. Even the leader of the sensational school admits this. (2) It is quite certain that God first spoke to man, or man never could have spoken. William Von Humboldt says :

“ Man is man only by means of speech ; but in order to invent speech, he must be already man.”

(3) The Bible contains evidence in itself that it is a revelation from God ; but this subject we have already discussed.

3. The utilitarianism of Mr. Mill is not a very good system of morality. I have discussed utilitarianism elsewhere, and will only add a few words here. While Mr. Mill admits that advanced man has a conscience and moral ideas, his theory can give no rational reason for their existence. Utilitarianism does not have suffi-

cient motive power to influence man to virtue, and deter him from vice. It would substitute the writings of Marcus Aurelius for the Bible, which are as cold as an iceberg compared with the spiritual power contained in the Gospel of Christ. The light of the Bible is as the sun compared to the meteoric light in the meditations of the Roman emperor.

SECTION II. THOMAS H. HUXLEY.

This great scientist was born in Ealing, England, in 1825. His early education was carried on chiefly at home under the direction of his father. In 1845 he received the degree of M. B. from the University of London. In 1846 he joined the medical service of the Royal Navy, and did much scientific work while holding this position. In 1853 he resigned his position in the navy, and became professor of natural history in the Royal School of Mines. In 1870 he was president of the British Association for the Advancement of Science, and in 1872 he became secretary of the Royal Society. From 1870 to 1872 he served on the London School Board; and was especially noted for his opposi-



tion to the Roman Catholic idea of education. Mr. Huxley has made a number of scientific discoveries, and was the first to extend to man Darwin's theory of natural selection. He has made admissions in reference to this theory that appear fatal to it.

In later years Dr. Huxley has taken a good deal of interest in metaphysics. He published an address on Descartes, and defended the study of metaphysics in the *Popular Science Monthly*.

In philosophy, Dr. Huxley is a disciple of James Mill, and thus bears a close relationship to John Stuart Mill. James Mill was a disciple of David Hume; and Dr. Huxley has been much interested in bringing before the public the writings of the skeptical Scotchman. Mr. Huxley is too dogmatic for a philosopher; he appears to be more of a special pleader than one in search for truth. Mr. Darwin proclaimed him the philosopher of his school, and he seems to write on philosophical subjects with a preconceived theory in his mind.

While Professor Huxley is a master in biology, he is certainly not so great in philosophy. A few facts revealed to our inner consciousness,

as the facts of philosophy are to our senses, will completely demolish his entire system of philosophy. He claims with Hume that the mind perceives only impressions and ideas. According to this theory, we can know nothing of either the outer or inner world. He thus becomes a complete agnostic. All persons who are not philosophers know that sense-perception gives us a knowledge of things. We know things, and not simply appearances. Professor Huxley adopts Bain's theory of relations, and makes them consist in coëxistence, succession, and similarity. He seems to abolish the relations of quantity on which mathematics depend; and of identity, which certifies to the soul's continued existence; and of causation, which enables us to reason from order and design in nature back to nature's God. This theory is inferior to the materialistic theory of Condillac, which did teach that the mind had power to transform its sensations into at least a few elevated ideas.

Prof. Huxley claims that he is no materialist, but simply an agnostic. In one sense this is true; for he denies the substantial nature of both mind and matter. It is strange that any

psychologist can not see that sense-perception gives us a knowledge of matter, and self-consciousness gives us a knowledge of mind. In another sense Prof. Huxley is certainly a materialist, for he makes matter the basis of all mental action. All reason and experience contradict this doctrine; for molecules of matter can not think, feel, or discriminate between good and evil. At this point he and Prof. Tyndall part company; for that distinguished scientist teaches that it is not in the power of man to span the chasm between mind and matter.

Prof. Huxley never loses an opportunity to say something against Christianity. In the *Nineteenth Century*, in referring to C. Gore, in *Lux Mundi*, he says: "I confess I soon lose my way when I try to follow those who walk delicately among 'types' and allegories. A certain passion for clearness forces me to ask, bluntly, whether the writer means to say that Jesus did not believe the stories in question, or that he did? When Jesus spoke, as of a matter of fact, that the flood came and destroyed them all, did he believe that the deluge really took place or

not? It seems to me that, as the narrative mentions Noah's wife, and his son's wives, there is good scriptural warranty for the statement that the antediluvians married and were given in marriage; and I should have thought that their eating and drinking might be assumed by the firmest believer in the literal truth of the story. Moreover, I venture to ask what sort of value, as an illustration of God's method of dealing with sin, has an account of an event that never happened? If no flood swept the careless people away, how is the warning of more worth than the cry of 'wolf' when there is no wolf? If Jonah's three days' residence in the whale is not an admitted reality, how could it warrant belief in the coming resurrection? If Lot's wife was not turned into a pillar of salt, the bidding those who turned back from the narrow path to remember it is morally about on a level with telling a naughty child that a bogey is coming to fetch it away." Study carefully the following reply to the above: "Dr. Huxley seems never to lose a chance to have a fling at Christianity. Let any rash theologian venture for a moment into the region of science, let him come in the

most conciliatory spirit, wishing to make peace between religion, or even theology, and science, and he is instantly assaulted, and generally in a most unscientific temper, by one whose business it is to know nothing of human passions. Such being the disposition and habit of Dr. Huxley, it was not to be expected that he should keep aloof from the discussion excited by the publication of '*Lux Mundi*,' and he seems to derive great satisfaction from the conclusion at which he arrives, that both sides in the controversy are equally in the wrong. It is no use, he says, trying to reconcile the authorities of the New Testament with recent theories of the origin of the Old Testament. Unless the contents of the Old Testament, he says, are historical in the sense of the received accounts of the execution of Charles I., then the references to them in the New Testament can not be justified; and in that case the New Testament must go with the Old. . . . One story of which he makes sport more than once is the turning of Lot's wife into a pillar of salt. His speaking of this as the transubstantiation of Lot's wife reminds us of the kind of taste he showed with the Bishop of Petersborough, in

his allusion to the 'Gergasene pigs.' Surely the story of Lot's wife is a perfectly intelligible one. A person caught and smothered in a tempest, of the kind which often rages in the valley of the Dead Sea, might quite properly be spoken of as being turned into a pillar of salt. But as we follow the criticisms of Prof. Huxley we do not feel that he has proved to us the uselessness of the Old Testament, or the untrustworthiness of the Founder of Christianity. Supposing that we admit that there have been great differences between the methods adopted by theologians in the exposition and defense of the Bible and of the gospel—and these two are not identical—what inference must be drawn from such a concession? Surely not that the thing defended is indefensible? Men of science have differed widely. One generation has overthrown the work of its predecessor, to be itself left behind by that which came after it. Or suppose that we confess our inability to decide between Mr. Gore and Dr. Liddon, is that a reason why we should reduce the contents of the Old Testament to legend, or deny the authority of the New Testa-



ment? Supposing that it should finally be settled that the Old Testament Scriptures consist of a series of documents, edited and compiled by writers living long after the time of their origin, and that these documents so edited were employed by prophets sent from God to illustrate the divine dealings with the world, how should such a theory interfere with their value or their authority?"

### SECTION III. HERBERT SPENCER.

Mr. Spencer is certainly a very original thinker; but like all other even great men, he has been much influenced by his surroundings. Even so original a genius as was Plato was greatly influenced by the early Greek philosophers. It is evident to all students of philosophy that Mr. Spencer obtained his first principles from Sir William Hamilton. Hamilton was the greatest philosopher of the British Empire when Spencer was a boy, and was much under the influence of the Kantian philosophy. He argued that the mind only knows phenomena in the sense of appearances; that all knowledge is relative, and that we can know nothing of

the reality of things. Dr. Mansel used this philosophy in his opposition to German rationalism. This theory of nescience is simply the opposite extreme of the German rationalistic theory. As Strauss pushed the philosophy of Hegel to an extreme, so Spencer carried the philosophy of Hamilton to a great extreme.

Mr. Spencer does not claim to be an atheist or a materialist, and we are not disposed to call him such, whatever may be the tendency of his theory. In fact he does not claim to interfere with religion at all; but includes it in his philosophy of the Unknowable. I can see clearly how a man may be a Spencerian in philosophy, and yet be a firm believer in Christianity. Revelation may make known to us that which is unknown and even unknowable so far as philosophy is concerned. Mr. Spencer not only claims the unknown to be a reality, but in fact the only reality. He also argues that the known implies the unknown. In his *First Principles*, Mr. Spencer uses this language: "The belief in a Power of which no limit in time or space can be conceived, is that fundamental element in religion which survives all changes of

form." As our philosopher knows the unknown to be the cause of the known, he certainly knows this much about the unknown; and this will harmonize with the philosophy of Aristotle, which teaches that things are known in their causes. We recommend to all agnostics a careful study of the following language of Mr. Spencer: "Amid all mysteries, there remains the one absolute certainty—we are ever in the presence of the infinite and eternal energy, from whom all things proceed." "From whom all things proceed" certainly implies personality on the part of the ultimate cause of all visible phenomena. While there is much in Mr. Spencer's philosophy that seems to point in a materialistic direction, there is also much that clearly shows that no system of materialism is sufficient to explain the phenomena of the universe.

We believe the following to be the principal mistakes in the philosophy of Herbert Spencer:

1. Mr. Spencer tries to accomplish by evolution more than there is in it. Evolution can not account for the ultimate cause of things: for, if true, it can be nothing more than the process

by which God works. It can not interfere with final cause, for the origin of things not only requires a cause, but also an intelligent cause. Matter can not account for its own origin, much less can it account for the origin of mind. The difference between the mind of man and that of an oyster certainly required the infinite to span it, whatever may have been the process by which the bridge was erected. The same thing may be said in reference to the lowest form of life and the lifeless condition of the mineral kingdom.

2. In his *Laws of the Unknowable*, Mr. Spencer lays down principles which he contradicts in his *Laws of the Knowable*. In one place he claims that the creation and destruction of matter are impossible, because inconceivable; yet in another he devotes several pages to show that inconceivability is no test of reality. If Mr. Spencer's philosophy can be used against religion, it can be used with equal force against science; for the ideas involved in religion are certainly as conceivable as those involved in science. If we deny religious knowledge on the ground of its limitation, on precisely the

same ground we can deny all scientific knowledge. If religion is impossible because it involves unthinkable ideas, the same thing can be said of science. If a conception of the self-existence of God is an untenable hypothesis, then a conception of the fundamental reality, of which Mr. Spencer says so much, is also an untenable hypothesis. If a conception of the eternity of God is an untenable hypothesis, then a conception of the eternity of the fundamental reality is also an untenable hypothesis. I feel quite certain that I can use Mr. Spencer's philosophy with as much force against science as it can be used against religion.

3. Mr. Spencer's system of ethics is quite deficient. He defines conduct as good which accomplishes its end. "Always acts are called good or bad, as they are well or ill adjusted to ends." According to this view, the poison which was given to Socrates was good, for it certainly accomplished the end for which given. Mr. Spencer does not make moral good a voluntary act, but simply whatever on the whole promotes pleasure. This utilitarian theory here is very deficient; for a thing, to be morally

good, must be intended by the agent to promote happiness. Mr. Spencer says some beautiful things in reference to means to ends. He admits that beyond known phenomena there is an unknown power to produce them. In the combination of adjustments we find in the visible universe things tending to happiness; so there is evidence that the author of the universe is an intelligent being, who designed the happiness of his creatures. The moral nature of man also points back to the character of his author; and moral law shows that there must be a moral lawgiver as the final cause of the moral universe. God is the moral lawgiver of the universe, and any system of ethics that seeks to ignore him will always prove itself a consummate failure. In his system Mr. Spencer does not give sufficient attention to the quality of a deed, to the nature of motive, and to the character of the agent.

4. Mr. Spencer denies the *freedom* of the human will. In this position he opposes the greatest psychologists and moralists of all ages, and contradicts the plainest declaration of self-consciousness. If there is anything in this



world that a man does know it is his ability to act when he sees proper so to do. The effect of this theory upon morals is plain; for if man is not a free moral agent then he is not responsible for his conduct. Mr. Spencer, as well as all others of his school, contradicts every day of life the theory maintained in his philosophy. Mr. Spencer has taught much truth, but he needs a Christian philosopher to declare unto him the unknown God.

#### SECTION IV. MATTHEW ARNOLD.

Matthew Arnold, son of Thomas Arnold, was born in England in 1822. He was educated at Winchester, Rugby and Oxford. He won the Newdegate prize for a poem entitled "Cromwell." He is one of the finest writers on questions of education and culture in the English language. There is much in his style to admire, and all students of a higher culture will ever be grateful to Matthew Arnold.

In his theory of culture I find much that I can heartily indorse. The following points are worthy of careful thought: (1) Perfection is to be found in the soul of man, and not in any

external good. This harmonizes with the language of Jesus that the kingdom of God is within you. (2) He teaches that true culture consists in constant growth, in forgetting the past, and reaching forth to the future. (3) He teaches that we can not reach perfection in simply seeking our own good, but that we must also embrace the good of others; not to look every man on his own things, but also on the things of others. His system thus far certainly harmonizes with the Bible.

While we find many things in Mr. Arnold's system of culture to heartily commend, we feel that he makes one very great mistake, which greatly mars his whole system. He knows too much about man's nature to entirely ignore the religious element, but he makes religion subordinate in his system of culture. It is just to state that he says that it goes beyond religion "as religion is generally conceived among us." It is certainly true that many have a poor conception of the true design of religion. While Mr. Arnold had the front of his head well developed, it is said that he was flat on the top of the head. The front part of the top head

evidently represents the highest culture. It is not possible for man to reach the highest culture without a proper model from without. The history of the heathen world teaches this fact. Christianity furnishes the proper model for the perfection of humanity. The intellectual culture of the Athenians has been a model for all succeeding generations; but they lacked in the religious element. Their religion was confined to narrow bounds. Jerusalem, however, furnished the religion adapted to all races; and as the Greeks furnished a language which was a suitable medium for the dissemination of a universal religion, we find Athens and Jerusalem united in presenting to the world a model for the highest culture and the most perfect civilization.

Mr. Arnold thinks that Shakespeare could not have enjoyed the society of the Pilgrim Fathers. That may be true, for the Pilgrim Fathers were far from presenting to the world that completeness of character taught in the New Testament. It is also true that Shakespeare was far from being a model in the department of moral culture. John Milton was a

Puritan, and also a man of the highest culture. His moral character was far superior to that of Shakespeare. This is also a sufficient answer to all that Mr. Arnold says in reference to Luther and Goethe.

While there is a skeptical tendency in the writings of Mr. Arnold, he makes admissions which largely counteract it. When asked if he believed in the personality of God, he replied thus: "We neither affirm God to be a person nor to be a thing. We are not at all in a position to affirm God to be the one or the other. All we can really say of our object of thought is that it operates." (God and the Bible, pp. 97, 98).

Mr. Arnold admits his deficiency in talents for metaphysical study. In his work entitled God and the Bible he says: "Probably this limited character of our doubting arose from our want of philosophy and philosophical principles, which is so notorious, and which is so often and so uncharitably cast into our teeth."

Mr. Arnold taught that we are "woven by a power not our own." The philosopher can readily show that this power is the personal author of the universe. Frederick the Great,

although skeptic, was not an atheist; for he could not see how an entity which had no intellect or moral emotion could have placed such in the constitution of man. Daniel Webster said that the greatest thought he ever had was his personal responsibility to a personal God. The greatest thinkers of the world have taught that in every fully endowed man there is an instinctive obligation to a personal God.

#### SECTION V. ROBERT G. INGERSOLL.

Mr. Ingersoll is specially noted for his reckless statements about the Bible. He does not appear to respect any authority, and assumes positions as proved that the scholarship of the world is clearly against. He ridicules Jehovah; but, of course, a son can make sport of his father when he wants to play the fool.

Mr. Ingersoll says: "Each nation has created a god, and the god has always resembled his creators." That is certainly true of gods that men have made; but all scholars know that back of the polytheism of the nations there are traditions pointing to the true and living God. Man is so constituted that he will worship, and

he becomes assimilated to the character of that which he worships. It is a fact that idolatrous nations have never been able to extricate themselves from idolatry. Truth had to be presented from without, and that truth was the Gospel of Christ, contained in the Bible. You find no nation highly civilized which does not believe in the Bible. The Bible and civilization go together.

Mr. Ingersoll spends his time in trying to point out the mistakes of Moses at several hundred dollars per night. If Moses could speak, what do you suppose he would have to say about the mistakes of the infidel? When he was alive it was rather dangerous to withstand him. Pharaoh tried it, and soon became sick of his bargain. Jannes and Jambres withstood Moses, and went to the bottom of the sea. Korah, Dathan, and Abiram undertook the same thing, and sank so far beneath the earth that they have not been heard from since. I am indebted to H. L. Hastings, of Boston, for the following: "It would be interesting to hear a military leader and legislator, like Moses, the man of God, who, after he was eighty years



old, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning the mistakes of a colonel of cavalry, whose military career is said to have included one single engagement, in which he was chased into a hog-yard, and surrendered to a boy of sixteen, after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turned his attention to managing a swindling whisky ring, discussing theology, blaspheming God, and criticising dead men, who can not answer him."

The skeptical lecturer does not hesitate to make the most groundless statements in reference to the teaching of the Bible. He claims that the Bible teaches slavery, polygamy, and almost every other abomination; when every candid critic knows that the Bible has eradicated these things. A number of students belonging to an eastern college attended one of Mr. Ingersoll's lectures. They were so influenced by his sophistries that they addressed the following note to

one of the professors: "Dear Professor: Are not Ingersoll's arguments unanswerable? What are you going to do about it?" The professor gave them the following logical and pointed reply:

"You say there are so many infidels. Boys, you are mistaken. An infidel is an abnormal growth. Nature feels funny once in a while, and creates a freak—the living skeleton, the fat woman, the two-headed girl. So there is about one infidel to a million sane men. He is a freak, and he pays. Men pay to hear Robert abuse religion as they do to see Simmons wind up his watch with his toes. Not that a watch is any better being wound up with his toes, but it isn't every slouch that can do it. A genuine infidel is a moral monstrosity worth seeing.

"The most of these noisy fellows are amateur infidels. They talk Ingersoll in fair weather, and pray themselves hoarse every time it thunders. A well developed case of cholera morbus will knock their infidelity out of them and leave them in a cold sweat like a china dog in an ice-house. I know them. The most of them are like the boy who runs away from home and comes back to sleep with father at nights. These

men are only playing 'I spy' with their consciences, and you can find them every time. They are no more genuine infidels than a news-boy is an editor. They only retail somebody else's ideas. They are striving against their natures as the model farmer who thought his beans were coming up wrong end to. God knows best, and he has not made a failure of the race.

"Then again, boys, take a look around you when you invest another fifty cents in liberty, and compare the crowd with the people you find in almost any church. Is it the odor of sanctity you smell? Hardly, boys, hardly. But you can eat peanuts there and choke on the shells while you applaud the funny jokes about the heaven, where you know in your hearts you hope your mother is, or hear the humble Nazarene ridiculed, who you think, and always will think, gave a home to your weary old father when he left the earth. The kind of liberty Ingersoll retails is very expensive, and comes out in blotches, so I have heard."

Some seem to think, because Mr. Ingersoll is a lawyer, he is well prepared to weigh evidence.

Please give your attention, for a short time, to the testimony of the greatest writer on evidence this country has produced. Dr. Simon Greenleaf, the greatest writer on the law of evidence in the world, has written an unanswerable work on the Testimony of the Evangelists. The North American Review has the following in reference to Dr. Greenleaf's work: "It is the production of an able and profound lawyer, a man who has grown gray in the halls of justice and the schools of jurisprudence; a writer of the highest authority on legal subjects, whose life has been spent in weighing testimony and sifting evidence, and whose published opinions on the rules of evidence are received as authoritative in all the English and American tribunals; for fourteen years the highly respected colleague of the late Justice Story, and also the honored head of the most distinguished and prosperous school of English law in the world." The London Law Magazine thus speaks of the same work: "It is no mean honor to America that her schools of jurisprudence have produced two of the first writers and best esteemed legal authorities of this century—the great and good man, Judge Story, and

his worthy and associate, Professor Greenleaf. Upon the existing Law of Evidence (by Greenleaf) more light has shone from the New World than from all the lawyers who adorn the courts of Europe." Dr. Greenleaf lays down the following rule of evidence: "*In trials of fact, by oral testimony, the proper inquiry is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true.*" We commend this rule to Mr. Ingersoll and his followers; for all who are familiar with the writings of Col. Ingersoll know that he constantly violates it. Hear Dr. Greenleaf in conclusion: "It should be observed that the subject of inquiry is a matter of fact, and not of abstract mathematical truth. The latter alone is susceptible of that high degree of proof usually termed demonstration, which excludes the possibility of error, and which therefore may reasonably be required in support of every mathematical deduction. But the proof of matters of fact rests upon moral evidence alone, by which is meant not merely that species of evidence which we do not obtain either from our own senses, from intuition, or from demonstration. In the ordinary

affairs of life we do not require nor expect demonstrative evidence, because it is inconsistent with the nature of matters of fact, and to insist on its production would be unreasonable and absurd. And it makes no difference whether the facts to be proved relate to this life or to the next, the nature of the evidence required being in both cases the same. The error of the skeptic consists in pretending or supposing that there is a difference in the nature of the things to be proved; and in demanding demonstrative evidence concerning things which are not susceptible of any other than moral evidence alone, and of which the utmost that can be said is, that there is no reasonable doubt about their truth."



PART V.  
CULTURE AND CIVILIZATION



## CHAPTER I.

### HOMER AND THE DAWN OF GREEK CIVILIZATION.

Troy fell before the Greeks; and in its turn the war of Troy is now falling before the critics. That ten years' death-struggle, in which the immortals did not disdain to mingle, those massive warriors, with their grandeur and their chivalry, have, like an unsubstantial pageant, faded before the wand of these modern enchanters; and the Iliad and the Odyssey, and the other early legends, are discovered to be no more than the transparent myths of an old cosmogony, the arabesques and frescoes with which the imagination of the Ionian poets set off and ornamented the palace of the heavens, the struggle of the earth, and the labors of the sun through his twelve signs.

Nay, with Homer himself it was likely at one time to have fared no better. His works, indeed, were indestructible, yet, if they could not be destroyed, they might be disorganized; and with their instinctive hatred of facts, the critics fastened on the historical existence of the poet.

The origin of the poems was distributed among the clouds of prehistoric imagination; and, instead of a single inspired Homer for their author, we were required to believe in some extraordinary spontaneous generation, or in some collective genius of an age which ignorance had personified.—*Froude*.

#### THE PERSONALITY OF HOMER.

The critics have not been able to destroy the personality of the greatest of Greek poets; it would be almost as difficult a task as to destroy the personality of Shakespeare. The personality of Homer has impressed itself upon the very face of civilization; and it is positively indestructible. It is probably true that there was a literary age preceding Homer, and that he made use of preceding documents; but this only tends to illuminate his personality. I really think that archæology has shown that writing had made considerable progress before the days of Homer; and it was certainly natural that he should make use of the culture which preceded him. All men—poets as well as others—are greatly influenced by their environment. I am inclined to think that Homer was the culmina-

tion of ancient Achæan culture. He presented the highest and the best in the culture of this distinguished tribe.

Mr. Froude uses the following important and pointed language: "But the person of a poet has been found more difficult of elimination than a mere fact of history. Facts, it was once said, were stubborn things; but in our days we have changed all that; a fact, under the knife of a critic, splits in pieces, and is dissected out of belief with incredible readiness. The helpless thing lies under his hand like a foolish witness in a law court, when brow-beaten by an unscrupulous advocate, and is turned about and twisted this way and that way, till in its distraction it contradicts itself, and bears witness against itself; and, to escape from torture, at last flies utterly away, itself half doubting its own existence.

"But it requires more cunning weapons to destroy Homer; like his own immortals, he may be wounded, but he can not have the life carved out of him by the prosaic strokes of common men. His poems have but to be disintegrated to unite again, so strong are they in the individuality of their genius. The singleness of

their structure—the unity of design—the distinctness of drawing in the characters—the inimitable peculiarities of manner in each of them—seem to place beyond serious question, after the worst onslaught of the Wolfian critics, that both *Iliad* and *Odyssey*, whether or not the work of the same mind, are at least each of them singly the work of one.”

#### HOMER'S PLACE IN LITERATURE.

It has been the almost universal opinion of the most distinguished critics of the past that Homer was the greatest of all *Épic* poets. His marvelous sublimity and lifelike pictures of Greek and Trojan life have scarcely ever been equaled, and certainly never surpassed, by the greatest poets of all ages. It should make all writers modest and cause them to respect the past, when, as a matter of fact, the greatest writer of all ages lived more than three thousand years ago. Homer's place in literature will ever be the very highest seat. The old blind bard is immortal.

Mr. Froude says: “Let them leave us Homer, however, and on the rank and file of facts they may do their worst; we can be indif-



ferent to, or even thankful for, what slaughter they may make. In the legends of the Theogonia, in that of Zeus and Cronus, for instance, there is evidently a metaphysical allegory; in the legends of Persephone, or of the Dioscuri, a physical one; in that of Athene, a profoundly philosophical one; and fused as the entire system was in the intensely poetical conception of the early thinkers, it would be impossible, even if it were desirable, at this time of day, to disentangle the fibres of these various elements. Fact and theory, the natural and the supernatural, the legendary and the philosophical, shade off so imperceptibly one into the other, in the stories of the Olympians, or of their first offspring, that we can never assure ourselves that we are on historic ground, or that, antecedent to the really historic age, there is any such ground to be found anywhere. The old notion, that the heroes were deified men, is no longer tenable. With but few exceptions, we can trace their names as the names of the old gods of the Hellenic or Pelasgian races; and if they appeared later in human forms, they descended from Olympus to assume them. Diomed was the Ætolian sun-god; Achilles was

worshiped in Thessaly long before he became the hero of the tale of Troy. The tragedy of the house of Atreus, and the bloody bath of Agamemnon, as we are now told with appearance of certainty, are humanized stories of the physical struggle of the opposing principles of life and death, light and darkness, night and day, winter and summer."

#### THE ILIAD AND THE ODYSSEY.

I can not agree with those who look upon the contents of the Iliad and Odyssey as pure fiction. That there is a fictitious element in them appears to my mind quite certain; but when I read these immortal works, I can not otherwise than see in them an historical basis. In fact, archæology, in recent years, has thrown much light upon Trojan life; and this important science is making it quite evident that while Homer spoke of gods, he also spoke of real men. These great poems not only have a fictitious element in them, but they also describe real Greek and Trojan life as it existed at that time. Their ships and men are such as existed at that time in Greece and Troy.

I have read carefully both sides of the ques-

tion, and I incline to the view that Homer was substantially the author of both the Iliad and the Odyssey. The Iliad he probably wrote when comparatively a young man; and the Odyssey, after he had nearly reached his three-score years and ten. He doubtless used documents that had come down from time immemorial; and I believe it is just to the critics to also state that gifted editors have probably made some additions to both the Iliad and the Odyssey—more to the Iliad than to the Odyssey. The Odyssey is the better story; but there are parts of the Iliad which are far superior to anything found in the Odyssey, and we are, for this reason, compelled to pronounce it the greater poem.

#### RELIGION IN THE ILIAD AND THE ODYSSEY.

Homer was regarded by the Greeks who lived after him as the founder of their religion. Herodotus considers that Homer and Hesiod lived four hundred years before his time, and that it was they who framed a theogony for the Greeks, gave names to the gods, assigned to them honors and arts, and declared their several forms. These writers accordingly formed a

standard of religious belief; we know that their works were the basis of the education of the Greek, and they thus provided an early bond of national unity.—*Menzies*.

Homer makes Zeus the supreme God, and the maker of gods and men. Sometimes Zeus is greatly limited by the poet, and becomes one of a community of deities. He is represented as having high moral attributes, and is disposed to deal justly towards others. It is true that he deceives Agamemnon; but this is considered as just punishment for the unjust conduct of the leader of the Greeks. The supreme position of Zeus shows a strong monotheistic tendency in the *Iliad* and the *Odyssey*. The other gods were much like the angels in the Old Testament, intended to carry out the commands of the Supreme Ruler.

In the *Iliad* and the *Odyssey*, we find a recognition of Divine Providence. The poet could not see how the good man could otherwise than prosper; for he looked upon him as under the direct care of the gods. The bad man, he thought, would certainly be punished. Ulysses says: "God looks upon the children of men, and punishes the wrong-doers." Eumæus

says: "The gods love not violence and wrong; but the man whose ways are righteous, him they honor."

In the *Iliad*, the future is shadowy; not more so, however, than in the Book of Ecclesiastes. The *Iliad*, like the Old Testament Book of Ecclesiastes, does not deny the future state; but it emphasizes God's presence in human life, and leaves the future to him. The divine presence is sufficient in both life and death. The *Odyssey* clearly teaches the future state, and that the righteous will be supremely happy in Hades. It also teaches the punishment of the wicked in the future world.

The artists took their text in the *Iliad* and the *Odyssey*, and they made it shine much brighter than ever before. These books were at the foundation of the highest Greek art, and the highest development in architecture consisted in the temples built to the gods. The artists fully recognized the supremacy of Zeus. Even Apollo, the god of light, was the prophet of his father Zeus. His temple at Delphi was the most important in Greece; for it was the meeting-place of the Greeks from all countries. The worship of Apollo was one of the very

highest forms of the Greek religion; it required truthfulness and strict purity on the part of the worshiper.

The sculptor came somewhat later than the architect, but he worked in harmony with him. The text of the Olympian Jove was taken from Homer, but the artist greatly illuminated the text. The sermon he preached was even higher than his text. This great statue, made of ivory and gold, for the temple of Olympia, where the games were celebrated by united Greece, was the masterpiece of the immortal Phidias. James Freeman Clarke thus speaks: "The Greek sculptors, in creating these wonderful ideals, were always feeling after God; but for God incarnate, God in man. They sought for and represented each divine element in human nature. They were prophets of the future development of humanity. They showed how man is a partaker of the divine nature. If they humanized Deity, they divinized humanity."

Greek philosophy was constructive rather than destructive, and it more fully developed the monotheistic tendencies of Homer. It discussed many of the same problems that were discussed by the prophets of Israel. It is



claimed that the Christian sermon is modeled after the discourse of the Greek philosopher. Even some philosophers went so far as to act as pastors for their disciples.

#### SOCIETY IN THE ILIAD AND THE ODYSSEY.

The Greeks of Homer had law, but no means of executing it. It is interesting to observe how law-abiding they really were. When the assembly of the people decided anything the people readily obeyed the injunctions. The Greeks in the Homeric age enjoyed great freedom. In times of peace the authority of the kings seems to have been simply to preside at the assembly of the people. The kings, of course, had greater authority in times of war.

John Ruskin and other social reformers have been desiring, if not expecting, a millennium of labor. The Greeks had such millennium in the days of Homer. All classes worked, and even kings presided at the great harvest gatherings. The Greeks not only looked upon labor as honorable, but really as beautiful. With them all was "one, whether in the earth or in the sun." This view of labor is necessary to the solution of the labor problem.

In the Iliad, there was no slavery; at least, so far as men were concerned. In war, men, like the modern Japs, seemed to prefer death to capture. The vanquished party expected death and fought to the finish. In the Odyssey, which was written many years after the Iliad, we do find men in slavery; and even what the moderns call serfdom made its appearance.

The Greek family is indeed an interesting study. Woman in the Homeric age enjoyed much liberty, and polygamy at that time does not appear to have existed among the Greeks. Still, woman was subjected to slavery when captured by the enemy. It was so common the women accepted it as a necessary result, and made the best of it. While the wife of Hector bemoaned her fate, she appeared to find some consolation in the fact that she would be the prize of the great Achilles. The women of the Odyssey are superior to those of the Iliad. It is difficult to find in all history a more beautiful character than was Penelope of Ithaca. She resisted the wooers for twenty years, even when her own son at times was almost ready to give way in despair. Even modern women might imitate her.

Greek education in Homeric times deserves more attention than it has usually received. It was at the foundation of a system of culture that prepared men for the highest positions in life to which any nations have attained. Homer was the Bible of the Greeks and the most important work in education. The success of the Greek system is shown in the fact that it produced the greatest leaders in every department of culture. It educated the whole man—body, soul and spirit—and, consequently, it produced the greatest heroes, the greatest poets, the greatest artists and the greatest philosophers in the world.

#### HOMER AND CIVILIZATION.

The influence of Homer on Greek civilization and the influence of the Greeks on the civilization of the world, clearly show Homer's relation to the progress of civilization. Virgil obtained his inspiration from Homer, and, in turn, he himself was the inspirer of the great Dante. John Milton was a student of Homer, of Virgil and of Dante; so the marvelous influence of the Greek bard has been powerful on civilization.

## CHAPTER II.

### DANTE AND THE DAWN OF MODERN CIVILIZATION.

While Dante really represents the Middle Ages, he was the morning star of modern civilization. He was a great reformer in both church and state. He advocated the separation of church and state, and thought, as Napoleon Bonaparte did centuries afterwards, that it was the duty of the church to look after the souls of men. He blamed Pope Boniface VIII. as the cause of the many woes that had distracted Italy, and in his immortal poem he consigns this pope to hell. He believed in universal peace as it existed in the days of Augustus Cæsar. While he would not destroy the local autonomy of the republics of Italy, he believed in a central authority such as existed in the early Roman Empire, which could maintain the peace of the world. Dante was strictly opposed to the temporal power of the Pope.

Dante was one of the greatest poets of the world; only Homer, Goethe, Milton and Shake-

speare can be put in his class. Canon Farrar classes Æschylus with him. While Æschylus was a great poet, I can not otherwise than put him in the second class with Virgil, Sophocles and others. Anyway, all will agree that Dante was one of the first poets of the world. He did for the Italian language and literature what Homer did for the Greek language and literature. Canon Farrar uses the following appropriate language: "It is because such a poet seems to me peculiarly fitted to teach and elevate this age, and to make it blush for its favorite vices, that I have ventured to speak of him. There is no function which poets can fulfill comparable to their high posthumous privilege of permanently enriching the blood of the world and raising humanity to higher levels. Nations that possess such poets as Dante and Milton ought never to degenerate. But they belong not to nations only, but to all the world. If any young men should chance to be among my audience to-night, I would earnestly invite them to hold high and perpetual companionship with such souls as these. And if there should be any here who have hitherto found their delight in meaner things which dwarf the intel-

lectual faculties and blunt the moral sense, I would fain hope that, here and there, one of them may be induced to turn away from such follies, to breathe the pure air—difficult, eager air of severe and holy poems like the ‘*Divanos Commedia*’ and the ‘*Paradise Lost*.’”

Dante was a true representative of the spirit of chivalry. It was an age that did much for civilization, for it especially elevated woman. It led to the great extreme Mariolatry; but it rendered woman divine, and every worthy man was supposed to be inspired by some woman for whom, if necessary, he was ready to die. In his “*Vita Nuova*,” Dante graphically describes how he fell in love with Beatrice. He says: “I speak the truth when I say that at that the spirit of life which dwells in the most secret chamber of the heart began to tremble so violently that I felt it dreadfully in my pulse. From that time forward love ruled my soul, and I saw in her so many noble and praiseworthy qualities, that assuredly it may be said of her in the words of the poet Homer: ‘She does not appear to be the daughter of mortal man, but of God.’” Beatrice was married to another at the age of twenty and died in her twenty-



fourth year. Her death caused the poet the greatest grief, and it resulted in his immortal work. If the husband would love his wife as Dante loved Beatrice, what a powerful influence, indeed, would the family have upon civilization.

Dante was a true patriot, and sincerely loved Florence, his native city. In the great strife between parties, he declared his patriotism to be above any party. He worked faithfully for the general welfare of his country. After he had been banished for many years and the authorities agreed to his return on the ground of his penance and paying a fine, he made this noble reply: "After enduring the sufferings of exile for nearly fifteen years, can such a recall be a glorious one to Dante Alighieri? Is this the reward of an innocence universally acknowledged, of the labors and fatigues of unremitting study? Far from a man conversant with philosophy to be guilty of the senseless pusillanimity that would bespeak such baseness of heart, and induce him to offer himself up in chains and follow others in the path of infamy. Far be it from a man demanding justice to compromise injustice with money and treat his persecutors as if they were his

benefactors. No, my fathers, this is not the way of returning to my country. If, however, any other offer should be made now, or at a future time, that shall not detract from the honor and reputation of Dante, that offer I will accept with no tardy steps. But if by no such can Florence be entered, Florence I will never enter. What! Can I not everywhere enjoy the sight of the sun and stars? Can I not, under every part of heaven, meditate upon the most delightful truths, without first rendering myself inglorious—nay, infamous—to the people and republic of Florence? Bread, at least, will not fail me.”

The leading idea of Dante was God. To know God was life eternal; and this great poet considered it the primary purpose of life to know God. The love and glory of God were always before his mind, and the great universe is only a manifestation of God. Dante was a higher realist, and the invisible universe was the most real thing to him. His great poem is the outgrowth of his system of philosophy. His theology was that of the Middle Ages, when men looked strictly to the realities of the unseen.

Dante was born at Florence in 1265 A. D., and died at Ravenna in 1321. He descended from the ancient family of Alighieri, and was thoroughly educated by a relative. He was a great reader and became one of the very greatest scholars of his day. In fact, he so diligently applied himself that he greatly injured his eyes. He says: "I so weakened my eyes with reading, that the stars appeared to me studded with a kind of whiteness; but, by long rest in cool places, and bathing my eyes in pure water, I wholly recovered my former sight."

To understand the life of Dante, we should remember that he was a soldier and politician as well as a mystic. All these gifts are rare in one individual, but they perfectly harmonized in the poet Dante. He was a very practical politician, and insisted that the welfare of the country required of the patriot to rise above mere party politics. He was certainly far in advance of his age.

Florence was at that time divided into two factions, the Guelfs and the Ghibelines, the former supporting the claims of the Pope, and the latter the political supremacy of the Emperor. Dante by birth belonged to the party

of the Pope, and for a long time co-operated with this party. Finally, the party divided into the Neri and the Bianchi, the latter more favorable to the cause of the Emperor. Dante was one of the Priors of the city at the time of this division, and was sent on an embassy to Rome. Through the influence of Pope Boniface VIII., the party of the Neri got possession of the city, and Dante was named among the number to be banished. While yet in Rome his property was confiscated, and he was banished forever, with the penalty of being burnt alive if ever found again on Florentine soil. He was not even permitted to return home and bid adieu to his family.

The poet wandered for twenty years, and died in 1321 A. D. at the city of Ravenna. He is said to have died of a broken heart. It may appear strange, but it is, nevertheless, a fact, that many of the greatest lights of civilization have been homeless in this world. To illustrate this fact, it is only necessary to mention the names of Abraham, Moses, Paul and Buddha. The sufferings of the great Italian were not in vain, for the wanderer produced one of the greatest poems of all ages. The "Divine Com-

media" is a poem which represents this world under an allegory of the next. It marks an era in civilization, and it has many valuable lessons for even the twentieth century. It is also an apotheosis of woman, for Beatrice in the "Divine Commedia" spiritualizes the chivalry of the Middle Ages.

## INFERNO.

The Inferno was completed in 1309. It is a most graphic picture of the ideas of the Middle Ages on the question of future punishment. The poet consigns such characters as Cain, Judas Iscariot, Pope Boniface VIII., and many wicked Florentines, to a literal hell of eternal physical suffering.

The following from I. C. Wright, M.A., is worthy of careful thought: "To enable us to understand the design of Dante's poem, it may be useful to take a short review of the time in which he wrote. In the beginning of the fourteenth century, Italy presents a lamentable picture of darkness and misery. At that unhappy period, the pure religion of the primitive Christians had been wholly corrupted by the innovations of the Court of Rome. Over all affairs,

both ecclesiastical and political, she exercised a withering and debasing influence. The faculties were enchained, the feelings deadened by the inventions of priestcraft and crime encouraged by the sale of indulgences. Hence resulted a state of morals more gross than can well be conceived; and so venalized was the church as to create a belief in the mind of Dante that the usurped temporal power of Papal Rome was, indeed, the Antichrist foretold in Revelations (Inf. 19:106). The evils thus arising from religious abuses were aggravated by the violence of party spirit. Guelfs and Ghibelines, partisans of the Pope and of the Emperor, carried on a constant and deadly warfare throughout the numerous states into which Italy was divided. The Guelfs had blindly rendered themselves the instruments of the church, and while fighting, as they imagined, in the defense of their liberties, were unconsciously forging for themselves the fetters of a degrading tyranny. Too weak to unite Italy under one government, and at the same time too powerful to submit to the emperors of Germany, the Court of Rome preserved her political ascendancy by fomenting the antipathies of the two parties. Whenever



her cause appeared declining, foreigners were called into its support. Hence, Italy was deluged with blood, and her welfare sacrificed to ambition and avarice. With this picture before our eyes, let us imagine Dante—a being of transcendent genius and profound learning, imbued with strong religious and patriotic feeling—roused, as it were, from sleep, in the full maturity of his intellect, to the contemplation of this sad reality. Let us imagine him in the situation he describes, thrown amid a vicious generation so corrupted by evil example and hardened in iniquity that he might justly describe himself as wandering in a rank and savage wilderness.”

His environment was such that even the virtuous Dante represents himself as wandering for a time in this valley of error. He came to himself, and, on looking upward, he beheld a mountain illuminated by the beams of the Sun of Righteousness. He tried to climb the mountain, but was opposed by three wild beasts—a Panther, a Lion and a She-wolf. The Panther represented the factions of Florence; the Lion represented France, and the She-wolf represented the Court of Rome. The poet is driven

back into the dark valley, when the shade of Virgil appears to him and bids him to ascend some other way. Dante concluded that the wolf would dominate Italy until God's representative under the image of a greyhound would chase the wolf back into her native hell.

Dante, in the meantime, is to awaken the Italians from their stupor and prepare them to return to the purity and simplicity of the apostolic church. He has before him the work of a great Reformation. He is anxious to pursue the new path recommended by Virgil, and accepts Virgil as his guide. He throws all his energies into his sacred poem, and even calls from the dead the Popes who had been instrumental in corrupting Italy. He mercilessly exposes their wicked lives by the fearful picture he gives of them in the torments of hell. His poem is a great social and political reform production. Dante's *Inferno* represents hell as a great pit, extending from the surface of the earth to the center, and divided into nine circles gradually diminishing in circumference. There is running around the mouth of the pit a dark valley called Limbo, where are placed worthless characters rejected by both heaven and hell.

Each of the nine circles is under the guardianship of a demon, and those who are sent to hell are placed in the circle suited to their crimes. Pope Nicholas, Boniface and others are placed with their heads down and their feet up. They are turned topsy-turvy, because they turned things that way in this world. Satan is placed in the bottomless pit.

Dante teaches that men are punished according to their deeds, but that men may so sin that punishment will be eternal. Certain sins carry with them the punishment that is the natural result of such sins. The poet is in harmony with New Testament teaching, that man has his besetting sin, and that this sin will certainly find him out. Men may be guilty of the whole catalogue of sins, but when their character is studied closely it will be found that some particular sin led each person into all his troubles. While Dante's *Inferno* is extremely realistic, it should be remembered at the same time it is an allegory, and that it represents the conduct of men in this world. We very well know that men here will commit certain sins of which they will never repent, and that they will thus fill up their cup of iniquity.

## PURGATORIO.

Dante wandered three years longer in France and Italy, and completed his Purgatorio. The poet made a distinction between the pardon of sin and the consequence of sins already committed. He believed in pardon, but thought sin carried with it certain consequences that required expiation. Consequently, you find some very good men and women in his Purgatorio. As in his *Inferno*, so in his Purgatorio he paints the ideas of his age. It has been claimed that the doctrine of purgatory was borrowed from India and engrafted on the Christian system. Be this as it may, it is certain that expiation was a fundamental doctrine of mediæval theology.

I. C. Wright thus speaks of the construction of Dante's Purgatorio: "To form an idea of the construction of Dante's Purgatory, the reader must imagine rising out of the sea a lofty mountain in the form of a cone, round which run seven circles, or ledges, gradually diminishing in circumference. Being the reverse of the *Inferno*, an inverted cone would represent its figure. The seven circles are appropriated to

the punishment of their several crimes, commencing with the greater crimes, in opposition to the Inferno, which commences with the less. In a similar way, however, is contrived a graduated scale of punishment, the circles becoming more and more contracted in their circumferences, as also rising to a greater altitude. At the highest point is situated the Garden of Eden, from which the poet ascends to the celestial Paradise."

In the Inferno, Dante describes those who had gone beyond redemption; there was no hope for those who entered there. In the Purgatorio, he describes those who seek true religion, and, in order to reach it, are willing to submit themselves to the remedial punishment. Their tendency is to good, but their sins have been so great that the discipline of Purgatorio is necessary in order to wipe out their consequences. Such is the view of the great poet.

The following from Dean Farrar will be appreciated by our readers: "Round the mountain of Purgatory run nine terraces, of which each is devoted to the punishment of one of the seven deadly sins. The penance is on each terrace analogous to the sin. The proud crawl

along, bent under huge weights. The once evil eyes of the envious are sewn together with iron wire. The angry grope their way through a dense, bitter, blinding fog. The slothful are hurried round and round in incessant toil. The avaricious lie prostrate and weeping on the earth. The gluttons and drunkards are punished by the emaciation of perpetual hunger. The sensual expiate their carnal wickedness in perpetual flame. Dante has to pass through each terrace—yes, even through that burning flame. He shrinks from it, indeed, with death-like horror. ‘When I was within it,’ he says, ‘I would have flung myself into molten glass to cool me, so immeasurable was the burning there.’ But thenceforth he is cleansed from sin. He is crowned and mitred over himself. He finds himself under the leaves of a forest, tremulous with soft breezes and resonant with the songs of birds, where, amid May blossoms, flows a stream of purest crystal. A gleam flashes through the forest, a sweet melody runs through the glowing air, and he seeks a glorious vision of the triumph of Christ and his church, and in it, amid a cloud of flowers shed by the hands of angels, his blood thrills to



recognize a lady whose white veil is crowned with olive. It is Beatrice. Virgil has vanished, for human wisdom can do no more."

Like his *Inferno*, Dante's *Purgatorio* is allegorical. At the very beginning it teaches the importance of repentance; for those indolent spirits at the foot of the mountain are required to wander thirty times as long as they delayed repentance before they are even admitted to Purgatory. During this time they are placed under Cato of Utica, who was noted for a perfect mastery over his passions. The poem teaches that all who do not repent of their sins will certainly perish.

The poem is autobiographical. It gives the experience of Dante himself. While he was weeping at the departure of Virgil, Beatrice commands him to weep rather for his own sins. She so severely reproached him for the backslidings of the past that even the angels appear to intercede for him. Not until he was truly penitent was he permitted to be immersed in the waters of Lethe. When this is accomplished, he hears the angels sing, "Thou shalt wash me and I shall be whiter than snow." When thus purified, he is ready to look into

the face of Beatrice, and sees reflected in her eyes the light of Christ. He is now ready to mount up to the Paradiso.

The Purgatorio teaches that men are punished according to their deeds. He who sows to the flesh must reap in harmony with his sowing. This is the law of God, and no one can change it, unless the law of cause and effect could be changed. The poet pictures the fearful consequences of the great apostacy in the church; he sincerely desires reformation and a return to primitive Christianity. Not even Luther more severely condemned the sins of the Roman clergy than did the great Florentine poet.

#### PARADISO.

After Dante had written his Purgatorio, he retired to the picturesque mountains which separate Tuscany from Modena and Bologna; and in the hospitiis of an ancient monastery, "on the woody summit of a rock from which he might gaze on his ungrateful country, he reviewed his studies in philosophy and theology." There, too, in that calm retreat, he commenced his Paradiso, the subject of profound meditations on what was held in highest virtue in the

Middle Ages. The themes are theological and metaphysical. They are such as interested Thomas Aquinas and Bonaventura, Anselm and Bernard. They are such as do not interest this age—even the most gifted minds—for our times are comparatively indifferent to metaphysical subtleties and speculations. Beatrice and Peter and Benedict alike discourse on the recondite subjects of the Bible in the style of mediæval doctors. The themes are great—the incarnation, the immortality of the soul, the resurrection of the body, salvation by faith, the triumph of Christ, the glory of Paradise, the mysteries of the divine and human natures; and with these disquisitions and reproofs of bad popes, and even of some of the bad customs of the church, like indulgences, and the corruptions of the monastic system. The *Paradiso* is a thesaurus of mediæval theology, obscure but lofty, mixed up with all the learning of the age, even of the lives of saints and heroes and kings and prophets. St. Peter examines Dante upon faith, James upon hope and John upon charity. Virgil has here ceased to be his guide; but Beatrice, robed in celestial loveliness, conducts him from circle to circle and explains the sub-

limest doctrines and resolves his moral doubts—the object still of his adoration, and inferior only to the mother of our Lord, regina angelorum, mater carissima, whom the church even then devotedly worshiped and to whom the greatest sages prayed.—*Dr. John Lord, in "Beacon Lights of History."*

There seems now to be a reviving interest in the study of Dante. In fact, the Middle Ages are better understood than they were a century ago. They discussed great themes that are of permanent interest; and, while their methods and conclusions can not always be accepted, the problems will continue to be of the greatest interest until they are solved. While the Middle Ages went to one extreme, even the nineteenth century went to another, and we are glad to see that there is a strong tendency at the beginning of the twentieth century to search for the Golden Mean. The Dante societies that are being organized in this country, as well as in Europe, show the reviving interest in the study of the great poet.

Dante, with his age, believed in the Ptolemaic system; but he also maintained, with other distinguished writers, that the planets are inhab-

ited. With Beatrice as his guide, he first visits the moon, and gives an interesting description of its inhabitants. Modern astronomy has shown that there is no life on the moon. How it may be when there are new heavens and new earth, I am not prepared to say. The poet next ascends to Mercury, where he meets Justinian and converses with him concerning the right of the emperors, and also concerning the crucifixion of Christ. The third heaven to which he ascends is Venus, and the fourth the Sun. On the latter he meets St. Francis and St. Dominic, who give him a full description of their conditions. The fifth heaven to which he mounts is the planet Mars. Even recent astronomers think it probable that this planet is inhabited. The poet finds here the warriors who had died in defense of the faith. The poet next mounts to the sixth planet, Jupiter. Here he finds those who had been distinguished on earth by a love of justice. Finding Beatrice increased in beauty, Dante visits Saturn, the seventh planet. Here he finds contemplative spirits. Beatrice next takes him to the constellation Gemini, from which he surveys our insignificant earth, and wonders how it had so

long enlisted the attention of immortal beings. Here he converses with Peter, James and John. Dante next reaches the fixed stars, where he sees God himself. The poet here describes the superhuman loveliness of Beatrice.

In the *Inferno*, *Purgatorio* and *Paradiso*, Dante allegorically represents the three stages of human existence—the miseries of sin in the first, in the second the struggles of virtue, and in the third peace with God.

The influence of Dante upon civilization has been great. He marks the line between the Middle Ages and the modern world. He prepared the way for Michael Angelo, the greatest artist of all ages. Angelo studied Dante, and largely received his inspiration from the writings of the great poet. Dante, in his opposition to Papal infallibility and the sale of indulgences, was, in many respects, a forerunner of the Reformation.

The great qualities of Dante's genius might be enumerated as follows: Brevity, sincerity, force, intensity, depth, definiteness. He possessed all these qualities to a high degree, and could not otherwise than be one of the very greatest writers in the world,



Sublimity was one of the principal qualities of Dante's genius. His pictures have not the breadth and vastness of Milton's; but they are more concrete and detailed. In fact, Dante was concrete, while Milton was abstract. Dante's sublimity is also more moral than pictorial. In his tragic and thrilling description of human passion and emotion, the great Italian poet may be compared to Shakespeare.

In comparing Dante's verse with Homer and Milton, we might say that Dante's rhythm is like a marching army, Homer's like sailing over the ocean waves, and Milton's like a great pipe-organ.

Dante's great work has been called the poetry of chivalrous love. While it may have been suggested by Platonic love, it was much higher and purer than this. It originated much the same way as the doctrine of Mariolatry. While it certainly tended to the elevation of woman, and consequently also to the elevation of man, it was carried to a great extreme. One great difficulty with it was the fact that the man was inspired by, and worshiped, some other woman instead of his wife.

The following are some of Dante's sayings

that we wish to bring before our readers. In Canto 29, lines 138 and 139:

"And thou, if I thy features scan aright,  
Wilt know that Nature's practiced ape am I."

The poet refers to an alchemist and a forger. In Canto 33, lines 48 and 49, when Count Ugolino saw his boys starved to death in prison by a tyrant, he used these significant words:

"I gazed upon my boys—nor spoke a word.  
I wept not, for my heart was turned to stone."

In Purgatorio, Canto 1, lines 19 and 20, we have these beautiful words:

"The beauteous Star, to love and lovers dear,  
Was making all the Orient laugh—so bright."

These words in Canto 3, lines 122 and 123, are interesting:

"But such wide arms hath Mercy infinite,  
She welcomes every soul that turns to her."

Dante thus describes the dawn: "The dawn was conquering the morning air, which fled before, so that from afar I recognized the trembling of the sea." He also describes the evening: "We walked through the evening air, gazing intent onward as far as our eyes could reach, facing the last and lucent rays of day"

In Paradiso, Canto 1, lines 103, 104 and 105, we read:

"A law of order reigns,  
Throughout creation; and this law it is  
Which like to God the universe maintains."

In Canto 24, lines 95, 96 and 97, Dante teaches that the internal evidences of Christianity surpass all others:

"And hath convinced me with a strength so full,  
That in comparison with it, I hold  
Each other demonstration weak and dull."

All poets and philosophers have been more impressed with the internal than with the external evidences of Christianity.

## CHAPTER III.

### SAVONAROLA AND THE RENAISSANCE.

The fifteenth century was one of the greatest in the progress of civilization. Near its middle the printing-press was invented; near its close America was discovered. In 1453, Constantinople was taken by the Turks, and Greek scholars were driven into western Europe. This led to the revival of learning, which greatly stimulated a progressive civilization. I find that many writers confound the Revival of Learning with the Renaissance. This is a mistake; while they were intimately related, and the Revival of Learning became a part of the Renaissance, the Renaissance had, in fact, long existed. Its beginning was near the age of Dante.

The fifteenth century was also an age of corruption and an age of persecution. While ancient learning was a great benefit to European civilization, at the same time it introduced the worldliness and sensualism of the Greeks and Romans. Even the religious orders and high

officials in the church had become thoroughly corrupt. Papal Rome had also become as tyrannical as ever was pagan Rome. In the early part of the fifteenth century, Joan of Arc was burned; and in the last part of the same century, Savonarola was led to the stake. The girl, who represented the highest type of womanhood, and the man, who represented the highest type of manhood, were cruelly put to death by those who claimed to be Christians, and who occupied the highest positions in the church. Joan of Arc and Savonarola obeyed God rather than man. They were the bright lights of their day.

In the fifteenth century, Italy was the most enlightened country in the world, and Florence was the most enlightened city in Italy. Lorenzo de Medici ruled that city, and he was the greatest patron of science and art of any ruler in Europe. The result was that the great scholars and artists made their homes in Florence. It was a great age; it was the age of Leonardo da Vinci, whom the critics have called the greatest man of the century; of Michael Angelo, probably the greatest artist of all ages; in fact, of great men in every department of cul-

ture. It was also the age of the most corrupt popes who ever sat upon the Papal throne.

#### FIRST PERIOD IN THE LIFE OF SAVONAROLA.

Savonarola was born at Ferrara in 1452. It was then a splendid city of about one hundred thousand inhabitants. The grandfather of Savonarola was a physician, and had become wealthy. His father was also a physician, but he was a courtier and a spendthrift, and the fortune was scattered. The grandfather was the boy's early teacher, and the pupil made rapid progress. He took much interest in the writings of Aristotle and Thomas Aquinas, and had become quite a thinker himself. His purpose was to become a physician, and try to regain the lost fortune of the family; but disappointment in love seems to have changed the purpose of his life. He fell desperately in love with the haughty daughter of a Florentine exile; and his rejection made him morose, and caused him to take a very gloomy view of life. At the age of twenty-two, he stole away from home, and entered the Dominican monastery at Bologna. He was an inmate of this monastery eight years. In 1482 he was sent on a mission



to Ferrara, but did not attract much attention. He was soon recalled on account of war between Ferrara and Venice.

#### SECOND PERIOD IN THE LIFE OF SAVONAROLA.

In 1482, at the age of thirty, Savonarola came, on foot, to Florence. He was delighted when he first looked upon the magnificent city. In it Dante was born; and finally banished, because the city was not worthy of him. It was, at the time Savonarola reached it, one of the most beautiful cities in the world. Cosmo de Medici has been called its Washington, or Prince of Orange, and he was doubtless a great patriot. His family, however, had become very aristocratic, and it was the leader of the aristocracy of the city. This party triumphed over the liberties of Florence. Lorenzo de Medici caused the people to forget the loss of liberty by his magnificent patronage of art and science. He was a great scholar himself, and called to his court the most learned men of Europe. He was like the millionaires of the present age, who earn fortunes by unjust monopolistic schemes, and then seek to atone by large gifts.

Savonarola did not succeed at first in his preaching, and became very much discouraged. He said that he could not move even a chicken; that he had no voice, and no ability as a public speaker. He continued to study the Bible, and to meditate on its teaching. He felt that he had a message to the wicked city; and when a man fully knows that he has a message he becomes eloquent. He so aroused the people that he had to preach in the great cathedral, which was the center of one hundred and seventy churches. Savonarola became the center of attraction in the great city.

#### THIRD PERIOD IN THE LIFE OF SAVONAROLA.

The great preacher now becomes a politician; and it may be that the circumstances were such that he could not do otherwise. He was conscientious, and under the circumstances did well; but he made mistakes, and in some things went to a great extreme. On the question of marriage, he was an extremist and caused husbands and wives to separate and enter convents. He was too puritanical, and one extreme is apt to lead to another. The great preacher, for a time, ruled Florence as Cromwell after-

wards ruled England. Lorenzo de Medici was stricken with a fever, which brought him to his death-bed. He was in great agony on account of his many sins, and sought forgiveness. He sent for Savonarola. The preacher required three things of him before absolution: (1) A thorough repentance for his sins; (2) a restoration of his ill-gotten gains; (3) a restoration of the liberties of Florence. Lorenzo consented to the first two, but not to the third. He died without absolution.

#### FOURTH PERIOD IN THE LIFE OF SAVONAROLA.

Piero de Medici, the son and successor of Lorenzo, had inherited his father's evil tendencies, but not his strong character. The people became dissatisfied with his rule, and were anxious to restore the Republic. The opportunity came. In harmony with the prediction of Savonarola, Charles VIII. of France had crossed the Alps, and had conquered everything before him. He was soon at the gates of Florence. Piero had been banished, and, through the influence of the great preacher, the King of France had come to terms with Florence.

Savonarola restored the liberties of Florence and re-established the Republic. Special favors were shown the poor, and interest was reduced from more than thirty per cent. to only six per cent. Some of the reforms of Savonarola continue to the present time.

#### FIFTH PERIOD IN THE LIFE OF SAVONAROLA.

The time for the martyrdom of Savonarola is rapidly approaching. He had predicted the death of the Pope, of Lorenzo de Medici, of the King of Naples, and of the invasion of Italy by Charles VIII. of France. All these things had been fulfilled. According to his prediction, his own death was to take place in 1498. Things soon began to shape themselves towards its accomplishment.

Alexander VI. was the successor of Innocent VIII. to the Papal power. He was probably the worst pope that Rome had ever had, and was determined that no one should oppose his purpose. He determined to destroy the great preacher. He had offered Savonarola a cardinal's hood, which was refused with the statement that he would only wear a martyr's crown, and the Pope was determined that he

should wear it. He and two of his most devoted disciples were tortured day by day by those who claimed to be Christians, in a more cruel manner than tortures inflicted by the worst savages. Savonarola died, but not the truth that he preached. He was a morning star of the Reformation.

Savonarola was a great preacher. He was not so much a theologian as a social reformer. His sermons were directed to the conscience of the people, and their influence upon Europe was great. Like John the Baptist rebuking Herod, the great Prior bade even the Pope himself to repent of his sins. His influence in Florence was such that men returned their ill-gotten gain, and bad pictures and bad literature were burnt. Savonarola encouraged true spiritual art, and claimed that it was of God; but he severely condemned the sensualistic tendencies of the Renaissance. It was only rude, bad pictures that he had burned.

Savonarola was a statesman. He was thoroughly patriotic, and sought the good of all classes. The constitution of Florence shows his statesmanship, and the reduction of interest shows how zealously he sought the welfare of

the people. He was a great advocate of liberty.

Savonarola was a reformer. He did not seek to change the doctrine of the Catholic Church, but its morals; he did not want to destroy the Papacy, but to depose Alexander VI. The three Popes of his age—Sextus IV., Innocent VIII. and Alexander VI.—were the worst men who ever occupied the Papal chair. Savonarola was the greatest reformer, who sought reformation from within. He prepared the way for the great counter-Reformation, which has done so much for the enlightenment of the Catholic world. In a tenth of a century after his death, the picture of Savonarola was painted by Raphael for the hall of the Vatican. The influence of this great man upon culture and civilization was indeed great.



## CHAPTER IV.

### MICHAEL ANGELO AND MODERN ART.

Michael Angelo is the prophet or seer of the Renaissance. It would be impossible to imagine a stronger contrast than that which distinguishes his art from Correggio's, or lives more difficult in all their detail than those which he and Raphael or Lionardo lived, respectively. During the eighty-nine years of his earthly pilgrimage, he saw Italy enslaved and Florence extinguished; it was his exceeding bitter fate to watch the rapid decay of the arts and to witness the triumph of sacerdotal despotism over liberal thought. To none of these things was he indifferent; and the sorrow they wrought in his soul found expression in his painting. Michael Angelo was not framed by nature to fascinate like Lionardo, or to charm like Raphael. His manners were severe and simple. When he spoke, his words were brief and pungent. When he wrote, whether in poetry or prose, he used the fewest phrases to express the most condensed meaning. When asked why

he had not married, he replied that the wife he had—his art—cost him already too much trouble. He entertained few friends, and shunned society. Brooding over the sermons of Savonarola, the text of the Bible, the discourses of Plato, and the poems of Dante, he made his spirit strong in solitude by the companionship with everlasting thoughts. Therefore, when he was called to paint the "Sistine Chapel," he uttered through painting the weightiest prophecy the world has ever seen expressed in plastic form. His theme is nothing less than the burden of the prophets and the sibyls who preached the coming of a light upon the world and the condemnation of the world which had rejected it by an inexorable judge. Michelet says, not without truth, that the spirit of Savonarola lives again in these frescoes. The procession of the four and twenty elders, arraigned before the people of Brescia to accuse Italy of sin—the voice that cried to Florence, "Behold the sword of the Lord, and that swiftly! Behold I, even I, do bring a deluge upon the earth," are both seen and heard here very plainly. But there is more than Savonarola in this prophecy of

Michael Angelo's. It contains the stern spirit of Dante, aflame with patriotism, passionate for justice. It embodies the philosophy of Plato. The creative God, who divides light from darkness, who draws Adam from the clay and calls forth new-born Eve in awful beauty, is the Demiurgus of the Greek. Again it carries the indignation of Isaiah, the wild denunciation of Ezekiel, the monotonous refrain of Jeremiah—"Ah, Lord, Lord." The classic sibyls intone their mystic hymns; the Delphic on his tripod of inspiration, the Erythræan bending over his scrolls, the withered witch of Cumæ, the parched prophetess of Libya—all seem to cry "Repent, repent! for the kingdom of the spirit is at hand! Repent and awake, for the judgment of the world approaches." And above these voices we hear a most tremendous wail: "The nations have come to the birth; but there is not strength to bring forth!" That is the utterance of the Renaissance, as it had appeared in Italy. She who was first among the nations was now last; bound and bleeding, she lay prostrate at the temple gate she had unlocked. To Michael Angelo was given for his portion—not the alluring mys-

teries of the new age, not the joy of the re-nascent world, not the petulant and pulsing rapture of youth: these had been divided between Lionardo, Raphael and Correggio—but the bitter burden of the sense that the awakening to life is in itself a pain, that the revelation of the liberated soul is itself judgment, that a light is shining, and that the world will not comprehend it. Pregnant as are the paintings of Michael Angelo with religious import, they are no longer Catholic in the sense in which the frescoes of the Lorengetti and Orcagua and Giotto are Catholic. He went beyond the ecclesiastical standing-ground and reached one where philosophy includes the Christian faith. Thus the true spirit of the Renaissance was embodied in his work of art. (See Symond's "Renaissance in Italy.")

Michael Angelo was the most prominent figure in the revival of art. He impressed his strong personality on art; the service of beauty was with him religion. His thoughts were deep and philosophic; the judgment as taught in the Middle Ages was constantly before his mind. With him art was the vehicle of the highest thought; and the art of Greece and Rome be-

came his servant and not his master. The artist Cellini was exactly the opposite to him in all this. Cellini represented the sensualistic tendencies of pagan art.

While Michael Angelo reproduced the glories of ancient art, he confined himself to that which is imperishable and a permanent part of civilization. His influence on civilization has necessarily been very great; for true art is necessary to the culture and refinement of society. It lifts man into a higher atmosphere of progress. It is most ennobling when inspired by religion, patriotism and love. Angelo was greatly influenced by the poet Dante, and held largely to the views of the great poet on both politics and religion.

Angelo was the highest representative of art in the history of the race; and it may be properly said that he belonged to the age of art. In the history of civilization, each age has had its special mission; and in its particular department it has never been equaled, much less surpassed. The Hebrews, the Greeks and the Romans did for civilization some things that no other nation will ever be able to accomplish. The same thing can be said of the

Middle Ages and the Age of the Reformation. The Age of the Renaissance accomplished for art that which no other age can equal; and it has thus made a very great contribution to civilization.

Michael Angelo was born in 1475 at Caprese, a mountainous country, where his father, Lodocico, held the office of Podesta. He had an honorable ancestry, but not illustrious. It is true that the Buonarotti claimed descent from the princely house of Canossa, but this claim has failed to be established. His mother had for a nurse a stone-cutter's wife, and he afterwards claimed that he drew in his love of sculpture from his nurse's milk. It should also be remembered that Italy was glorious in art when Michael Angelo was born, and no man can escape the influence of his environment. Anyway, the boy determined to be an artist. His father opposed his desire to be an artist, for, in the eyes of the mediæval aristocracy, it was considered a degradation; but his determination finally caused his father to yield, and he was apprenticed to Domenico Ghirlandajo. His progress was such that his master finally became envious of him, and there was a quarrel



similar to the one that afterwards occurred between the musicians Beethoven and Haydn. It is useless to try to confine an eagle in a hawk's nest, for soar he will, and woe to the one who interferes. Galileo's experiments greatly troubled his father, who could not understand the divine gifts of his son; and George III. was totally incapacitated to understand the genius of Gibbon. "Scribble, scribble, scribble; Mr. Gibbon, I perceive, sir, you are always a-scribbling."

Michael Angelo, at the age of sixteen, was introduced by his friend Granacci to Lorenzo de Medici, and the two friends frequently visited the art gardens of this distinguished patron of art. This was really the beginning of the education of Michael Angelo; for the lord of Florence was so well pleased with the head of a Faun, chiseled out by the young sculptor, that he invited Michael to make his home in the palace. Here he met the most distinguished artists and literary men in the world; and, also, heard the matchless sermons of the great reformer, Savonarola. The earnestness of the great preacher made a lasting impression upon the young man. While in this palace, Michael

carved his first bas-relief—"The Battle of Hercules with the Centaurs." At this time Lorenzo died, and his successor, unable to maintain his position, was expelled from the city. On account of this revolution, the young artist thought it best to leave Florence for a time. This he did, and went to Bologna. As soon, however, as he found it safe he returned to his native city, and produced the popular statue of the "Sleeping Cupid."

In 1496 we find Michael Angelo in Rome. It was in the Eternal City that the great artist was destined to produce his noblest works of art. While the Borgias, who occupied the Papal chair, were making the Vatican palace a den of thieves and harlots, Angelo produced the purest of his statues—"A Pieta"—in marble, which represents the Christ as lying dead upon his mother's knees. This masterpiece makes even death beautiful and grief sublime.

The great artist now enters the sixteenth century, and returns to Florence. He remained four years in his native city; and it was a period so fruitful that his reputation was fully established. To it belong the great "Statue of David," the "Holy Family of the

Tribune," painted for Angelo Doni, and the "Cartoon of the Battle of Pisa." After this, not even the name of the great Lionardo stood higher than that of Michael Angelo.

The artist, at this time, worked under great embarrassment. He largely owed his success to the patronage of the Medici family; yet he was a patriot, and bitterly opposed to the usurpations of this family. In fact, he had even fought in the army of the patriots against the tyrants. He was placed in the awkward predicament of being politically opposed to his best friend in art. As a patriot, he was a disciple of Savonarola.

In 1505, Angelo was called to Rome by Pope Julius II. and put to work on the pontiff's mausoleum. This unfinished monument of Julius was, perhaps, one of the very greatest works of the celebrated artist. The "Statue of Moses," which forms a part of it, has had a world-wide influence. Angelo was destined to leave much of his work unfinished. At one time he remarked that it would have been better for him to have spent his time in making sulphur matches than in spending it in the uncertain trade of an artist. Italy, in the sixteenth

century, was torn to pieces by factions, and the Popes were extremely vacillating in their purposes. If this great artist had had for a master a Pericles, who supported Phidias, he could have accomplished for civilization even more than he did. The artist was at one time so disappointed that he even ran away from Rome, intending to enter the service of a Sultan. It was with great difficulty that the Pope succeeded in persuading him to return.

In 1508, Pope Julius put Michael Angelo to work on the Sistine Chapel. The artist stoutly protested, claiming that he was not a painter. Julius, however, had made up his mind that Angelo should paint the Sistine, and his stubbornness made Michael Angelo also one of the greatest painters in the world. While sculpture belonged to the ancient world, painting was largely a modern art. It was developed to its meridian glory in Italy in the fifteenth and sixteenth centuries. Angelo acquired immortal fame by his work on the Sistine Chapel. His work shows the sublimity of Dante, with the religious fervor of Savonarola. No one except Michael Angelo could have accomplished so much.

The "Last Judgment" has long been considered the greatest of all of Angelo's paintings. It was executed at the very height of the artist's fame, when the eyes of all Italy were upon him. Besides, its size and theme strike terror to those who look upon it. In it can be seen the austerity and gloom of the painter. While Raphael was superior to him in grace and beauty, and Titian in coloring, he delighted, like Dante, in the awful and terrible. He surpassed all other artists in the sublime.

While Michael Angelo was the greatest sculptor in the world, and probably also the greatest painter, he was even greater as an architect. Lord, in his "Beacon Lights of History," says: "Yet it was neither as a sculptor nor painter that Michael Angelo left the most enduring influence, but as an architect." Painting and sculpture are the exclusive ornaments and possessions of the rich and favored. But architecture concerns all men, and most men have something to do with it in the course of their lives. What boots it that a man pays two thousand pounds for a picture to be shut up in a library, and probably more valued for its rarity or from the caprices of fashion, than for

its real merits? But it is something when a nation pays a million for a ridiculous building, without regard to the object for which it was intended—to be observed and criticized by everybody and for succeeding generations. A good picture is the admiration of a few; a magnificent edifice is the pride of thousands. A picture necessarily cultivates the taste of a family circle; a public edifice, the minds of millions. Even the 'Moses' of Michael Angelo is a mere object of interest to those who visit the Church of San Pietro in Vincoli; but St. Peter's is a monument to be seen by large populations from generation to generation. All London contemplates St. Paul's Church or the Palace of Westminster, but the National Gallery may be visited by a small fraction of the people once a year. Of the thousands who stand before the Tuileries or the Madeleine, not one in a hundred has visited the gallery of the Louvre." It is, therefore, evident that it is as an architect that Michael Angelo has had the greatest influence on civilization. St. Peter's was not only the last great achievement of Michael Angelo, but it was also the last great achievement of the Popes. Like the Temple of



Ephesus, it will long remain one of the wonders of the world. It impresses one rather as a work of nature than the work of man; and it is certainly the noblest work of the Renaissance. It is, to-day, probably the greatest building in the world. It has a lasting impression upon its visitor.

Michael Angelo was an intensely religious man; and, unlike Raphael and Titian, he lived up to the highest Christian laws of social purity. He was never married; but, like most old bachelors, he fell in love with a charming widow. He was sixty years old and Victoria Colonna was forty-four when they first met. They were both disciples of Savonarola, and were anxious to restore the church to its ancient purity. The great artist loved this noble woman with his whole heart; and it is said that he sat by her side when she was dying, and kissed her hand. His soul truly followed her to heaven. His thoughts were constantly on her, and he wrote beautiful poems to her memory. He was truly a disciple of Dante, and represented his own age much as Dante had represented his.

Angelo is certainly the best representative of modern art. His genius was greater than

that of Raphael or Titian. In some things Raphael surpassed him, and in others Titian surpassed both him and Raphael; but, all things considered, Michael Angelo was certainly the greatest of modern artists. He, Raphael and Titian lifted art to the highest plane of perfection it has ever reached, and they have been the lights of all succeeding generations. The great artists of northern Europe and Great Britain studied in Italy, and received there their highest ideals. Even to this day the highest ambition of American students of art is to study in Italy.

## CHAPTER V.

### SHAKESPEARE AND THE BIBLE.

Shakespeare was one of the very greatest literary men who have ever lived. He was born at Stratford-on-the-Avon in 1564, the year of the death of John Calvin. Robert Ingersoll says that the world made a wise exchange; but, as a matter of fact, John Calvin was in some respects a greater man than Shakespeare, and his influence for good has probably been as great as that of the immortal Englishman. The father and mother of William Shakespeare were common people, and if they had any education at all it was certainly greatly limited. In the history of literature, it appears that the greatest thinkers have usually sprung from the common people. We know much more of Shakespeare's father than of his mother, and this is to be regretted, for he was much more like his mother. Her name, Mary Arden, is beautiful, and she was evidently a very superior woman. It is favorable to the civilization of the present age that more attention is being

given to the life and influence of woman. In that respect the Bible is a very interesting book, for it constantly dwells upon the life and influence of woman. William Shakespeare was educated in the grammar school of his native village. His literary works show plainly that he acquired a good education. His plays show that he was well acquainted with the Latin and French languages. In "Henry V." some of the dialogues are carried on in French. In "Love's Labor Lost" and in "Merry Wives of Windsor," Shakespeare makes his teachers, Holofernes and Sir Hugh Evans, use Latin phrases directly from Lily's Grammar. The influence of Ovid, especially the "Metamorphoses," appear in all Shakespeare's early literary work, and it is apparent even in "The Tempest," one of his latest. It is also evident that he drew the plot of the "Comedy of Errors" from Plautus. It is also probable that Shakespeare acquired some knowledge of the Italian language. Take it all in all, our great author was in his own way quite a scholar.

The Bible was studied more than any other book when Shakespeare went to school. In his plays the great dramatist draws characters from

all parts of the Bible, thus showing his knowledge of both the Old and the New Testaments. He had evidently studied the Bible with a good deal of care when a student in the grammar school. This made him a master of English.

When only a little more than eighteen years old, William Shakespeare married a woman eight years older than himself. Boys of that age are very apt to fall in love with girls much older than themselves, and if they marry at that time their minds are apt to undergo a great change in a few years. It is quite evident that the great poet in after life saw that his course had not been wise. In Act II. of "Twelfth Night," we have the following:

"Let still the woman take  
An elder than herself; so wears she to him,  
So sways she level in her husband's heart."

In "Tempest," Act IV., Scene 1, we have these lines:

"If thou dost break her virgin knot before  
All sanctimonious ceremonies may  
With full and holy rite be minister'd,  
No sweet aspersion shall the heavens let fall  
To make this contract grow; but barren—  
Sour-eyed disdain, and discord, shall bestrew  
The union of your bed with weeds so loathly  
That you shall hate it both."

Shakespeare evidently bore his domestic ties with considerable impatience; and his rapidly growing family, taken in connection with his father's financial misfortunes, caused him to go to London in order to make his own fortune. He was a man of great business tact, as well as of literary genius, and consequently rose rapidly in London. He made a reputation as fast as he made money, and in a few years was not only at the head of his profession, but was also, from a money standpoint, quite independent.

Shakespeare was the true representative of the Elizabethan Age. It has been claimed that he represented no age, but rather all ages. It is true that his spirit and work were cosmopolitan, but still he truly represented that which was best in his own age. His rival, Ben Jonson, called him the very soul of his age. There has been a discussion as to whether he was Catholic or Protestant; but any one at all acquainted with that age knows that he belonged to the great Protestant movement. Edward Dowden truly says: "It has been asked whether Shakespeare was a Protestant or a Catholic, and he has been proved to belong to



each communion to the satisfaction of contending theological zealots. Shakespeare's poetry, resting upon a purely artistic basis, is not a rendering into art of the dogmas of either Catholicism or Protestantism. Shakespeare himself, a great artistic nature, framed from manifold joy and pain, may, like other artists, have had no faculty for the attainment of certitude upon extra-mundane and superhuman matters; of concrete moral facts, he had the clearest perception, but we do not find that he was interested, at least as an artist, in truths or alleged truths which transcend the limits of human experience. That the world suggests inquiries which can not be answered; that mysteries confront and baffle us; that around our knowledge lies ignorance, around our light darkness—this to Shakespeare seemed a fact containing within it a profound significance, which might almost be named religious. But, studiously as Shakespeare abstains from embodying the theological dogma in his art, and tolerant as his spirit is, it is certain that the spirit of Protestantism—of Protestantism considered as a portion of a great movement of humanity—animates and breathes through his

writings. Unless he had stood in antagonism to his time, it could not be otherwise. Shakespeare's creed is not a series of abstract statements of truth, but a body of concrete impulses, tendencies and habits. The spirit of his faith is not to be ascertained by bringing together little sentences from the utterances of one of this *dramatis personæ* and of that. By such a method he might be proved (as Birch tries to prove Shakespeare) an atheist. The faith by which Shakespeare lived is rather to be discovered by noting the total issue and resultant of his art towards the fostering and sustenance of a certain type of humane character. It may be asserted without hesitation that the Protestant type of character, and the Protestant polity in state and nation, is that which has received impulse and vigor from the mind of the greatest of English poets."

The question has been asked, "Was Shakespeare a religious poet?" I do not hesitate to answer in the affirmative. While the great poet did not advocate the dogmas of either the Catholics or the Protestants, he was a believer in the principles of Christianity as taught in the Bible. He believed in God and in Christ;

in Divine Providence and in a future state. He loved nature and believed that God is in nature; he loved humanity and believed that God is in history. His faith was that in God we live and move and have our being. He believed that this world is a part of the great universe of God, and that man should live for time as well as eternity. He in no sense sympathized with the Puritan type of character, for his religion was the religion of an artist, and the Puritans were opposed to art. Shakespeare was too much a man of this world to be a Puritan.

There are two theories in reference to the character of Shakespeare; the one makes him a prosperous and moral man of this world, and the other, advocated by M. Taine, makes him very passionate and immoral. The truth is between the two extremes. Shakespeare was a prosperous man of this world, and not specially immoral, according to the standard of the Elizabethan Age. He was, however, far from the Puritan standard of morals. It is doubtless true that he loved wine and women too well; but not more so than did the leading men of his age. It would hardly be correct to call him a drunkard, as some have done; but he doubt-

less drank too much wine for his stomach's sake. It probably had something to do in causing his death in the very prime of life. It is claimed by some authors that drinking brought on a fever, which caused his death.

It is interesting to study the growth of Shakespeare's mind. His writings belong to the last decade of the sixteenth century and the first decade of the seventeenth. The following plays probably belong to the sixteenth century: "Venus and Adonis," "Titus Andronicus," "Lucrece," "Romeo and Juliet," "Richard II.," "Richard III.," "Henry IV.," "Love's Labor Lost," "Passionate Pilgrim." The following plays probably belong to the seventeenth century: "Henry IV.," "Midsummer Night's Dream," "Merchant of Venice," "Much Ado about Nothing," "Henry V.," "Merry Wives of Windsor," "Hamlet," "Lear," "Troilus and Cressida," "Pericles," "Othello."

Romeo and Hamlet well represent strong tendencies in Shakespeare's nature. They were overcome in favor of sanity by the strong common sense of the great Englishman. M. Taine's mistakes in the criticism of Shakespeare are from the fact that he does not fully com-

prehend the English mind. He writes too much from the standpoint of a Frenchman. No difference what character Shakespeare might represent, he would always return to sanity and morality. He studied sin and did not let the dark side of life escape him. He saw Cordelia strangled in the arms of her father, and witnessed the evil conduct of Edmund and the two sisters of Cordelia; but at the same time he was loyal to the good. Kent showed invincible loyalty, and Edgar was constantly employed in the service of the right. Sin found the sinners out and they suffered a just retribution. Truth and right finally triumphed.

Shakespeare has been called a "jack-of-all-trades," but this epithet is hardly correct. It is certain, however, that he drew his material from all possible sources. He was one of the greatest students in the world. With the exception of probably one, all his plots were drawn from others; and he had that peculiar genius which enabled him to make his own all the greatest productions of the past. It has been said that Shakespeare was the most original man in the world, and in some respects this is true.

## HUMAN LIFE IN SHAKESPEARE AND THE BIBLE.

1. In Shakespeare and the Bible human life is presented impartially. Shakespeare is perfectly fair with all nations and times. He presents a correct picture of human life, no difference where and when you find it. It makes no difference to what creed, race or party the character belongs, the mirror is held up to nature, and you recognize it as a genuine description.

Some have thought that Shylock is a misrepresentation of the Jewish race, but I think they are mistaken in this. The great dramatist does not intend Shylock to represent all Jews, but only a certain class. It is certainly unfortunate that so many of them belong to this class. Shakespeare is no more severe on the Jews in his character of Shylock, than Christ in his graphic description of Dives. Dives and Shylock represent a tendency in that race that continues to the present time. Nathan Myers Rothschild, the great Jewish banker of London, has been described by impartial writers as a perfect Dives and Shylock.

2. In Shakespeare and the Bible we study



human life sympathetically. All men are brothers, and subject to infirmities. The queen who is a mother must sympathize with all other mothers in their sufferings and losses. When we see the criminal suffer for his crimes, we try to console him in his last moments. Shakespeare so well understood human nature that he could sympathize with man in all positions in life. Like the great central figure of the Bible, he knew what was in man, and could, consequently, sympathize the better with him.

Shakespeare shows man to the utmost extent of his capacities and forces. He carries us out of ourselves into others. He does not do this by the force of logic, but through the agency of character. He presents the bold, wicked man from the conception of crime to its execution, and we can not otherwise than feel that there was something good in the man after all. When lust is conceived, it bringeth forth sin, and sin bringeth forth death. All must finally die, and we can not well otherwise than sympathize with the unfortunate, even if they have been bad.

3. In Shakespeare and the Bible we study human life from the standpoint of individuality.

Shakespeare makes each individual distinct from every other individual. He holds the mirror up to nature, for in nature you find no two individuals exactly alike. In his great men of history, the artist has no two alike. Julius Cæsar and Mark Antony are very different men, and so were Brutus and Cassius. The same thing is true of Coriolanus.

We have many individuals in Shakespeare distinguished for beauty and tenderness, as well as those noted for grandeur and power. We can mention Juliet, Rosalind, Portia and many others, but no two are alike. Shakespeare is fully as successful in portraying oddity and rudeness as beauty and tenderness. Take, for example, Juliet's nurse, Mrs. Quickly and Jack Falstaff. It appears to me that these individualities perfectly represent each in its own way, oddity and rudeness.

4. In Shakespeare and the Bible human life is represented in its universality. Shakespeare is in harmony with the teaching of Christianity in his representation of the brotherhood of all races. In the plays of Shakespeare we have all the leading nations represented, and the great artist manifests a cosmopolitan spirit. He be-

lieved in the Fatherhood of God and the universal brotherhood of man.

5. In the study of human life in Shakespeare and the Bible there is a philosophical basis. It is philosophic in the fact that it is founded upon the actual nature of man. It is because Shakespeare so truly portrays the hidden powers of consciousness that he suggests a comprehensive Philosophy of Life. He seems to have traced the law of every faculty from instinct up to the highest thought.

Shakespeare so well understood human nature that he well knew that Falstaff would make men laugh, that Lear would make them weep, that Hamlet would make them think, that the loveliness of Juliet would charm them, that the grief of the lovely Desdemona would sadden them, and that the murderous guilt of Lady Macbeth would shock them. The great poet-artist well knew how to play upon every chord of the human heart.

#### THE WOMEN OF SHAKESPEARE.

The marvelous comprehension of the nature of woman is one of the strongest evidences of Shakespeare's genius. He shows himself ac-

quainted with woman's passions, with her guilt, with her sinful schemes and crimes, with her innocence, girlish joys and guileless love. Shakespeare knew what was in woman.

1. Our great poet-philosopher well understood the idealistic woman. Probably his best examples are Perdita and Imogen. Even before these I must mention Miranda. She lived alone with her father on a desert island, surrounded by mystery, well calculated to develop her idealism. Finally, when the visionary world is developed into the actual, her idealism found its reality. Miranda well represents the idealism of the young maiden, who loves to be alone and cherish her ideals, until she is prepared for the actual world. When the prince of her affections comes she is ready to meet him. In Imogen we have the ideal wife, who clothes her husband in the perfections of her own ideals; and it is well she did, for he was totally unworthy of her; but she was his redeemer, and finally made out of him a very respectable man. Other idealistic women have done the same.

2. Shakespeare well represents the romantic woman. Olivia, Viola and Rosalind are good examples. Such women are so imaginative that

they can not always love those whom they esteem the highest; and it is not possible to tell whom a romantic woman will marry. Olivia could not love the Duke, for whom she had the highest esteem, but was perfectly happy with one greatly his inferior. Like other women of her class, she could give no reason for her infatuation. She thus speaks of the Duke:

"Your lord does not know my mind. I can not love him;

Yet I suppose him virtuous, know him noble;  
Of great estate, of fresh and stainless youth;  
In voices well divulged, free, learned, valiant;  
And in dimension and shape of nature  
A gracious person; but yet I can not love him."

3. Shakespeare was greatly gifted in describing the immoral woman. He seems to have understood so well the sensibilities of woman that he could see why vice was more fatal to her than to man. He graphically describes Cressida and her tendencies to evil. The fascinations of such a woman he especially pictures in Cleopatra. Think of the wonderful influence of this immoral woman, who could conquer the great Cæsar and his friend Mark Antony.

4. Shakespeare could read the very thoughts of the criminal woman. This is well shown in

"Macbeth." Lady Macbeth was so ambitious that she divested herself of womanly tenderness, and was prepared for the blackest crime. It seems that her womanly nature somewhat reasserted itself when she lifted the dagger to strike Duncan while he was asleep, and could not do so, because he looked like her father. While a great criminal, she somewhat redeems herself on account of her wonderful devotion to her husband. While we can have some respect for Lady Macbeth in her misfortunes, we can have none whatever for Goneril and Regan, the wicked daughters of King Lear. Their conduct is the very consummation of wickedness.

5. Shakespeare well knew how to represent the common woman. In "The Merry Wives of Windsor," Beatrice and Katherine are good examples. There are also others that might be mentioned. Dame Quickly is a woman you can not help liking. She fills her place in Shakespeare's comedy as she did in her armed chair. Juliet's nurse is also an interesting character for her class. Her self-consequence for a menial was certainly great.

6. Our great artist does not fail to picture



to us woman in sorrow. The great motherly sorrow of Constance can not fail to touch every heart. She was like Rachel, weeping for her children and refusing to be comforted. The great sorrow of the devoted wife Desdemona touches the human heart. It is true that she did not love wisely, but she knew how to be true to the man whom she did love. We sympathize with Cordelia, the devoted daughter of King Lear, as we would with an angel in sorrow. She is one of the most lovely characters in Shakespeare.

7. It is probable that no other writer has equaled Shakespeare in presenting to us woman in love. As with Paul, so with Shakespeare, the great theme was love. "The greatest of these is love." While Ophelia was not a strong character, she was beautiful in love. When we read "Romeo and Juliet," we feel that this world would truly be in darkness without woman. We feel as did Romeo, that this world would have no attractions without Juliet. Portia, in "The Merchant of Venice," is a great woman, and it is interesting to see a woman with so much dignity in love. She is the kind of woman that moves the world and advances

civilization. I have never been able to see the beauty in the character of Jessica, the daughter of Shylock, that some have seen. If her father had done wrong, others had done wrong also. Besides, he most needed his only child in his misfortunes. It appears also that she changed her religion in order to get a husband, and that was certainly not a very high motive. I view the matter as did honest Gobbo; she only increased the number of pork-eaters.

#### THE MEN OF SHAKESPEARE.

The Christ of the Bible knew what was in man, and the same thing can be largely said of our great dramatist.

1. Man in the Shakespearean tragedies. Shakespeare makes man superior to woman as an abstract thinker, but he makes her more intuitive than man. Hamlet best represents the intellect of man as presented by our great tragedian. He was not only a great thinker, but was also gifted with a marvelous imagination. While woman is naturally poetical, man has especially shown himself to be master of the sublime. The names of Job, Isaiah, Æschylus, Dante, Shakespeare, Milton and Goethe sufficiently illustrate

this fact. Iago and Richard III., although of a very different character from Hamlet, well illustrate man's intellectual acumen. Macbeth might also be mentioned as one of the intellectual men of Shakespeare. He was not, as Hamlet, philosophic, but he was imaginary, and subject to illusions.

In his tragedies, Shakespeare well describes the elementary and inward nature of man. He knew exactly what men of certain temperaments would do under particular circumstances. No other book in the world except the Bible so minutely and accurately describes human nature as does Shakespeare.

We find the pathetic in the tragedies of Shakespeare as we find it in nature and in the Bible. How true indeed to nature is the pathos found in "King Lear," and in "Romeo and Juliet." Shakespeare does not deal with them so much from their high positions in life as from the standpoint of suffering humanity. Like nature, he makes character in suffering reveal itself, and he also deals with the influences by which the person is controlled. Thus we have an intellectual pathos, and we have such characters created as Othello and King

Lear. There is no cheap pathos in Shakespeare.

2. Man in the comedies of Shakespeare. Woman has wit, but man alone has humor. What I mean is that humor in man reaches its highest point. No other writer, and especially English writer, has equaled Shakespeare in the presentation of humor. It is seldom that a woman ever becomes a fool, and it is seldom that a man does not become one. Shakespeare has given us a perfect description of the fool. How could the fool be better described than in Launce? He was even angry with his dog Crab, because the cur would not weep. Crab had his faults, it is true, but he was a dog and not a man. Launce is a character in the "Two Gentlemen of Verona" that is worthy of careful study from the standpoint of the comic. Malvolio is the best example the great dramatist gives us of the sentimental fool. He made a fool of himself in loving Olivia, and he is not the only man who has made the same mistake. Launcelot Gobbo well represents the conceited fool. You can study this interesting character in "The Merchant of Venice." Bottoms the weaver is the most suitable type of the dramatic fool. He thought he could roar like a lion, but

it was no more like a lion than an actor is like a natural man. Dogberry is the best example that Shakespeare gives us of what might be called the official fool. He had the self-confidence of the modern politician. Justice Shallow is also an official fool. It may be that Shakespeare had something especially against him. He certainly does make him a great fool.

It seems that the genius of Shakespeare was no less when he entered into folly than when he entered into greatness.

Some of Shakespeare's characters were at home in satire. What other character could equal this satirical fool on poetry and love? I mean Touchstone. He could reach every element in human nature pointing in the direction of his folly. If you feel gloomy, study Touchstone on poetry and love, and gloom, at least for the time being, will touch you no more.

It appears to me that no other character in English literature so well combines all the elements of the comic as Falstaff. His associates, Pete, Pistol, Nym, Bardolph, Mrs. Quickly, the Page, and even the great Prince Hal, are all tributaries to his mighty power. He always delighted to compare himself with

Cæsar, "that hook-nosed fellow of Rome." It can truly be said of Shakespeare's comic power that it was both practical and ethical. He has important lessons to teach in all his comedies.

SHAKESPEARE AND THE BIBLE ON A FUTURE  
STATE.

Dante studied eternity rather than time; but Shakespeare studied time rather than eternity. Shakespeare belonged to the great Protestant age of progress. He believed that this world and the good things of this world were created by the Almighty for the good of man. He looked upon this world as divine; and to him the proper study of mankind was man. He believed in a future state as a part of the great visible universe; and as necessary for the completion of the powers of man. Shakespeare believed in a future state, because man's nature demands one. The conscience of man can not be fully explained on any other supposition than a future state of rewards and punishments.

No other book teaches so plainly a future state of existence as the Bible. The Christ of history especially brought life and immortality to light. He speaks as familiarly of the future



world as of the present, and to him the future world was the real world. Paul declared that the seen things are temporal, while the unseen things are eternal.

## CHAPTER VI.

### GOETHE AND THE HIGHEST GERMAN CULTURE.

*Introduction.*—Plato speaks of an old quarrel between poets and philosophers, and to this day complete harmony has never been found, and it is quite probable that it never will be, for the methods of poets and philosophers are entirely different, and it is indeed proper that they should be. While the poet, in the very nature of things, appeals to intuition and the philosopher to reason, there is a higher sphere in which intuition and reason harmonize, so, in the highest point of both, poetry and philosophy unite. They are both essential in reaching the highest realities of the universe. Both should do as Schiller recommends, widen nature without going beyond it. Homer's description of the Trojan War is not a mere copy of facts any more than the "Sorrows of Werther" are copies of Goethe's life in Weimar, and the suicide of Jerusalem. The poets so use the facts as to reconstruct a new world.

Goethe owed much to philosophy, especially

to Plato, Spinoza and Schelling. This is clearly visible in all of his works, and it could not be otherwise with this great advocate of self-culture. He was necessarily much influenced by the idealistic philosophy of his day, and sought the great spiritual reality from the poetic standpoint, while others sought it from the philosophic. Goethe wrote the philosopher Jacobi that philosophy could depend upon his sympathy when it confirmed his feeling as though he was one with nature.

Goethe, at one time, was greatly influenced by Rousseau. The appeals of this philosopher to nature as a power within man, against every constraint from without, had a very great influence upon Goethe, and this influence continued until the publication of Werther. The sympathy of this great poet with Rousseau was largely caused by Goethe's intense opposition to the mechanical philosophy.

Goethe turned from Rousseau to Spinoza. In fact, his whole life was largely influenced by the ethics of Spinoza, which was to him a kind of Bible, and whatever excursions he might make into other works, he was very apt to return to this as his book of authority. In

Werther he taught even himself the unworthiness of that state of mind which would lead to suicide. Whatever wrong direction he might take, Spinoza's "Ethics" appeared ready to catch him when he fell. He was convinced that rebellion against the realities of human life were both futile and irrational; and no man was ever more firmly resolved to make the very best of circumstances than was Goethe. This made him an optimist, and his practical philosophy was to always attend to the nearest duty.

Goethe was so much influenced by the philosophy of Schelling that he has been called a disciple of Schelling. Schelling's "Idealism" made strong appeals to his sympathies; for he was much opposed to an unnatural God and a godless nature. He was an evolutionist, and thought that God should move the world from within. He agreed with Paul that in God we live, and move, and have our being.

During the years that Goethe was largely under the influence of the Greek school of art, he broke with Christianity, and called himself an old heathen. Near the close of life, however, he greatly modified his views, and became

more favorable to Christianity. His praise of the Christ as the founder of Christianity is one of the finest descriptions in literature.

#### EARLY LIFE OF GOETHE.

Luther has been called the morning and Goethe the meridian of German literature. At times Schiller reached even the heights of Goethe, and the blazing light of the greater poet did not appear to dim his. Goethe and Schiller are certainly the brightest lights of German literature.

Goethe was born at Frankfort-on-the-Main in 1749, lacking but one year of the middle of the eighteenth century. His father was twice the age of his mother, and a man of both literary and artistic ability. He had a strong will, and required his son to complete what he undertook. The happy and serene temperament of the mother was a great blessing to her promising son. Goethe, in his autobiography, thus speaks of his parents: "From my father I derive my frame and the steady guidance of my life, and from my dear little mother, my happy disposition and my love of story-telling."

The early environment of Goethe was favor-

able to the cultivation of both art and literature. Frankfort was quite an important center of culture. When only sixteen years of age, he was prepared for the university. His first love appears to have been Gretchen, at the age of sixteen. He loved her very much as Dante loved Beatrice, and she treated him as a child. Shakespeare is not the only great writer who fell in love with a woman greatly his senior.

#### GOETHE AT THE UNIVERSITY OF LEIPSIK.

At the age of sixteen, Goethe was matriculated in the University of Leipsic. It was the purpose of his father to make of him a great lawyer, but the son was much more fond of literature than of the law. While he completed the law course, he gave even more attention to literature and art. He seems, thus early, to have sought universal culture. While at Leipsic he visited Dresden, to more fully satisfy his taste for art. He never did forsake the principles of classic art taught him at Leipsic by Lessing and others. On account of sickness, he was compelled to return to Frankfort, where he remained nearly two years. These were not spent in idleness.



## AT THE UNIVERSITY OF STRASBURG.

In 1770, at the age of twenty-one, Goethe entered the University of Strasburg. Here he met Herder, whom he appears to have considered his intellectual destiny. Herder introduced him to the "Vicar of Wakefield," by Goldsmith, and also to the works of Shakespeare. Goethe became acquainted with the family of a minister, living about twenty miles from Strasburg, and this family exactly met his ideals found in that of the "Vicar of Wakefield." Frederika, the youngest daughter, was a perfect German type—light hair and blue eyes. The poet fell desperately in love with her and she with him. Napoleon did not make a greater mistake when he divorced Josephine than Goethe made when he broke with Frederika. The divorcing of Josephine probably led to the fall of Napoleon, and the conduct of Goethe towards the beautiful Frederika forever blasted all prospects for his happiness in the domestic relations. He thus writes: "Gretchen had been taken away from me; Annette had left me; now, for the first time, I was guilty. I had wounded the most lovely heart to its very depths;

and the period of gloomy repentance, with the absence of a refreshing love, to which it had grown accustomed, was most agonizing, nay, insupportable." Frederika never married, and declared that the heart that Goethe had loved should never love another.

Goethe completed his course at the University of Strasburg, and received the degree of doctor of law. He also made considerable progress in the line of authorship.

#### GOETHE AT WEIMER.

Soon after his graduation, Goethe produced a work that made him famous. It was "Goetz von Berlichingen"—a book afterwards translated into English by Walter Scott. It was through the study of Shakespeare that he was enabled to write this book, and it is said that Walter Scott was inspired by Goethe's book to write "Waverly."

Goetz was the last of the barons, and suggested to Scott the propriety of rehabilitating in fiction the vanished ages. While "Goetz von Berlichingen" was certainly not equal to Shakespeare, it probably comes nearer to it than any other German work. "Werther" is Goethe's

next great work. It is the lifelike picture of a young man who loved unwisely and committed suicide. Some have thought that "Werther" was both Goethe and Jerusalem, both in one; but I am not certain that such was the case. It is certain, however, that no man was ever more in his books than was this great German author.

Goethe spent much of his time during the year 1787 at work on "Wilhelm Meister." It is really an autobiography in fiction, and, in order to fully understand the life of Goethe, the student must give much care to the study of this immortal work.

Goethe found time at Weimer to give much attention to the study of science. He became one of the greatest scientists of his day, as well as a student in every department of culture. The court of Weimer, at that time, represented the highest culture in the world, and Goethe was its central figure.

Goethe spent two years, from 1786 to 1788, in Italy, which was an important epoch in developing his intellectual life. He began there his "Iphigenie," which is indeed his greatest classic work. Soon after his return from Italy, Goethe published his great historical drama,

entitled "Egmont." It pictures the great conflict between the Netherlands and Spain. Egmont was executed by the Spaniards at Brussels. The place of execution is pointed out to the visitor with as much care as is the field of Waterloo.

#### GOETHE AND SCHILLER.

The friendship between Goethe and Schiller became indeed beautiful, and it was a great blessing to both. Goethe had, to a great extent, lost his poetic fire, and Schiller appeared to stimulate him exactly at the right time. Schiller had too much fire and needed the guiding and checking influence of Goethe. In 1798, Goethe wrote Schiller as follows: "You have given me a second youth and refashioned me as a poet, which I may be said to have ceased to be." Schiller was probably more indebted to Goethe than was Goethe to Schiller.

Goethe's "Hermann and Dorothea" is one of the poet's most popular poems. It is a beautiful love-story, and portrays true love in the humble German home. It should be carefully studied in all our high schools and colleges.

## GOETHE'S "FAUST."

Goethe worked on his "Faust" sixty years, longer than any other author on a single book. Marlowe's "Faustus" preceded Goethe's work, and Goethe at one time thought of translating Marlowe's "Faustus" into German. It is thus very evident that Goethe was greatly indebted to Marlowe. These works are an interesting study of some of the peculiar characteristics of the English and the German minds. Yet the two races have much in common.

No one can understand "Faust" without a thorough knowledge of the life of Goethe. No great writer, unless it was Milton, was so much in his books as was the greatest of German writers. No one can think of Faust without, in some sense, identifying him with Goethe, and "Faust" is the fragment of a still greater biography.

"Faust" is certainly the greatest of Goethe's works, and one of the greatest productions of any age. If Homer represents the highest ancient culture, Dante the highest culture of the Middle Ages, Shakespeare the highest of

the Renaissance, Goethe is evidently the true representative of the highest culture of the modern age.

The following language of Oscar Browning, in the "Encyclopædia Britannica," is worthy of the most careful study: "Founded on the well-known popular tale, indebted for its interest and pathos to incidents of universal experience, it deals with the deepest problems which can engage the mind of man. In this combination of qualities it is perhaps superior to any one of Shakespeare's plays. The plot is as simple and as well known to the audience as the plot of a Greek tragedy. The innocence and the fall of Gretchen appeal to every heart; the inward struggles of Faust, like those of Hamlet, and the antagonism of the sensual and moral principles, interest the reader in proportion as his own mind and nature have been similarly stirred. Each line has been made to stand for eternity; not a word is thrown away; the poem has entered, as a whole, into the mind and thought of modern Germany."

The second part of "Faust" has not been properly understood and appreciated; but it now appears to be coming to its own. Instead



of now being considered an afterthought, the best critics think that the poet finished at the age of eighty what he had planned sixty years before. The first part may be called the microcosm of the individual, while the second part is the macrocosm of society.

Schiller was the representative poet of the Kantian philosophy in somewhat a different sense from the way in which Goethe represented the philosophy of Schelling. The philosophy of Kant was thoroughly prosaic, and the poetry of Schiller was complementary to it. It was entirely different with the relation of Goethe to Schelling. The philosophy of Schelling was highly poetic itself, and consequently was represented by many poets. It is proper here to state that Goethe was by far the greatest light of this school. Nature was idealized, and men looked up through nature to nature's God. The system was highly pantheistic, but it would not be correct to consider all its great writers as deniers of the personality of God. Goethe certainly did believe in the personality of God. The following language sufficiently establishes this fact: "What were a God who would only impel from without, who would let the universe revolve

at the end of his finger? It becomes him to move the world from within, to cherish the nature of himself, himself in nature, so that whatever lives and moves and has its being in him, may never fail to have his power and spirit." Again, Goethe says: "My God, to whom I have been true, has secretly blessed me, for my condition is entirely hid from men; they see and hear nothing of it, but whatever can be revealed of it, I will joyfully communicate to you."

Like Shakespeare, Goethe was a student of the Bible, and highly appreciated it, not only for the great spiritual truths contained in it, but also as the means of the highest culture. He says: "The farther the ages advance in cultivation, the more can the Bible be used, partly as the foundation, partly as the means of education, not, of course, by superficial, but by really wise, men."

Goethe was much opposed to an imitation of the theater on the part of the clergy and the church. At that time, under the influence of Schiller and others, there was a tendency to convert the churches into theaters. Goethe, in "Faust," severely condemns this. Wagner says to Faust, "I have often heard say, a player

might instruct a priest." Faust answers, "Yes, when the priest is a player." Wagner again says, "But it is elocution that makes the orator's success. I feel well that I am still behind-hand." Faust replies, "Try what can be got by honest means. Be no tinkling fool! Reason and good sense express themselves with little art."

Goethe had many peculiar views, and frequently contradicted himself; but he was really a defender of Christianity. He and Napoleon Bonaparte became friends, and each regarded the other as the greatest man in the world in his own special line. They both studied the life of Christ, and I will close this chapter by giving the estimate of each. Napoleon says: "I search in vain in history to find one equal to Jesus Christ, anything which can approach the gospel. Neither history nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or explain it." Goethe thus testifies: "The human mind, no matter how much it may advance in intellectual culture and in the extent and depth of the knowledge of nature, will never transcend the height and moral culture of Christianity, as it shines and glows in the person of its Founder."

## CHAPTER VII.

### MENDELSSOHN AND THE INFLUENCE OF MUSIC UPON CIVILIZATION.

Music is the art of tones. A tone stands in contrast with a voice, both being sounds. A tone is due to periodic, a voice to non-periodic, air vibrations. Time is the condition of music, and thus every trace of the three dimensions of space. This fact accounts for the untrammelled character of the mind's production in music and for the high ideality of this art. The content of music is man's inmost emotional nature. The emotions of man in the presence of the facts of nature or the experiences of human life find voice in music. With its unutterable and indefinable message from the invisible to the soul of man, music summons us away from the known hard world of reality to the unknown, invisible and perfect world of ideals, where things are as we want them to be. It is an ecstasy of feeling, not a clear vision. Music can not tell a story; it expresses emotions. Chopin's "Funeral March" means different

things to different listeners, but the emotions of all are thrilled. Music can not paint a picture. When the same piece of music suggests the same picture to different minds, it is because of the association of colors, ideas, etc., that the tones have; not because the composer has the picture in mind to represent. True, in a freakish spirit, Wagner can imitate natural sounds in music; but his great underlying theme is a lonely soul longing for congenial companionship, which is the story of his own life. Thus, music is a call to experience, not to ideas, and is hence the most subjective of the arts. The attempt to fit music to words is like the attempt to define a feeling, is artificial, and not within the true province of music. (See Horne's "Philosophy of Education.")

When I think of the influence of music upon civilization, I think at once of a trio of great names—Mendelssohn, Beethoven and Mozart. The first belonged to the nineteenth century, the second to the eighteenth, and the third to the last quarter of the eighteenth and the first quarter of the nineteenth.

Felix Mendelssohn was born in 1809, a year prolific in the birth of great men; for it was

the year in which were born Charles Darwin, W. E. Gladstone and Alfred Tennyson. When very young, Mendelssohn showed great musical ability. The poet Goethe was among the first to discover the marvelous musical ability in young Mendelssohn. This great musician never forgot the greatest of German poets, and paid him several visits.

The young artist was delighted with his first visit to Paris, and, although somewhat disappointed with the musical culture of the city, he formed some lasting friendships. He made other visits to Paris, and gave successful concerts. In 1827 he gave in Berlin his first opera, in which the principal characters of Cervante's "Don Quixote" were introduced.

He next traveled in England, and was almost overjoyed at his kind reception by all. A critical English writer now claims that London is the chief musical center in the world, and it was certainly a great center in the days of Mendelssohn. The young musician gave his overture to Shakespeare's "Midsummer Night's Dream," the reception of which was unbounded. He made in all ten visits to London.

His oratorio of "St. Paul" was performed in



1837, under his own direction, at the Birmingham festival, where it was received with the greatest enthusiasm. This oratorio, and the one upon Elijah, made him famous throughout the musical world. These are probably his greatest works. He spent nine years in the composition of his "Elijah," which was especially written for the Birmingham festival, and performed under his direction in 1846. He died in 1847.

Mendelssohn's title as the greatest composer of all ages can not well be contested. While his works were of the highest classical style, he had an element of melody never equaled. He also had in him that element of common sense which made him both conservative and progressive.

1. Music is natural to man, and it has always had a powerful influence upon him. It appeals to the æsthetic element in his nature, which element perceives and feels the beauty in nature and art. Music is very important in educating this element, which element is very important to the progress of civilization. Without constant striving to reach perfection from the standpoint of the æsthetic we would not

have beautiful cities and monuments; such, for example, as Paris, France, and its magnificent monuments.

2. Music may be used in the interest of good, or in the interest of evil, and its influence is very powerful in either direction. While music may assist in worship, it would scarcely be correct to say that it is worship itself. It possesses power and enchantment that can as easily be associated with vice as with virtue. In secular entertainments, where there are no moral qualities, we find music. Music is associated with the dance, with the theater, and with the lowest and most corrupt places of amusement. Some appear to think that there is worship in sweet voices and artistic music, but such is not the case. It may assist worship, but it is not worship itself. We may admire it for its beauty, enrapturing sounds and pleasing sensations, but there is no worship in it. In the art of music, there is no more religion than in the arts of reading and speaking. No one supposes that he is worshiping when he is reading a secular newspaper. A young lady does not associate the reading of a fashionable novel with religion, unless, indeed, her con-

science chastises her on account of the character of the book. In these there is as much worship as in playing a piano or picking a banjo. Music is a fine art, a delightful and useful one. It should be encouraged, for it can be used for the benefit of man. It is not itself either religious or irreligious, but it may be used either in the interest of religion or infidelity.

Music may be made either beneficial or injurious to worship. If it leads to formality and thoughtlessness, it is, of course, injurious. In order for it to be beneficial in worship, it must be the means of arousing the religious emotions in man and imparting important instruction. At least, it should suggest pure and holy thoughts. We should sing in order to assist in the worship. Some sing because they love music, and they have not a spiritual idea when they sing; in fact, some of the leaders of church music are positively irreligious. Mr. Moody thought this one of the greatest evils of our day.

Paul, in Col. 3:15-17, teaches the true spiritual nature of church music. While there may be a distinction between service and wor-

ship, in the service of God there certainly should be worship. All music which does not assist in ministering to spiritual life should be discarded from the worship. To turn a church into a theater is certainly a great sin. It would be well for all religious leaders to think on this subject, for Mr. Moody was evidently right in insisting upon reformation. The tendency to formality, which is so fearfully visible in the church of God, can only be counteracted by greater consecration to God on the part of professed Christians.

3. Music educates the sensibilities, and should be especially encouraged for this purpose. I do not believe the true educational value of music has been sufficiently appreciated. The late Charles Darwin appreciated this fact, and some time before his death regretted that he had not listened to good music every day. The sensibilities should be educated with the greatest care, and music is very essential to the accomplishment of this. The proper education of the sensibilities has a very powerful influence upon the progress of civilization.

4. Patriotic and sacred music have a great influence upon the progress of civilization. The

national air will arouse a whole nation to action quicker than almost anything else. In France the national air was almost as effective as Napoleon's cannon. The martial "Psalms" prepared Cromwell's Ironsides to drive everything before them. Luther's "Hymns" greatly helped the Swedes to drive the Imperial army from the field at the battle of Lutzen.

Sacred music has been very effective in evangelizing the world. Sankey was almost as important as Moody, and even Sam Jones could not get along without a singer. Sacred music greatly influences the heathen mind, and prepares it for the reception of the gospel.

Music religious heat inspires,  
It wakes the soul and lifts it high,  
And wings it with sublime desires,  
And fits it to bespeak the Deity.—*Addison.*

5. The mission of music is to minister to life.

God is its author and not man;  
He laid the keynote of all harmonies,  
He planned all perfect combinations,  
And he made us so that we can hear and understand.  
—*Brainard.*

Music can not accomplish its mission unless it does, in the best way, minister to the life of man. It thus has a divine mission.

Yes, music is the prophet's art,  
Among the gifts that God hath sent,  
One of the most magnificent.—*Longfellow.*

This part of our theme we wish to illustrate from two of Robert Browning's most interesting poems—"Abt Vogler" and "Pippa Songs." Browning understood the very soul of music, and these poems best present his thoughts on the subject. Abt Vogler was an organist of the eighteenth century, born at Wurzburg, in 1749. He was not a first-class composer, and left no work of great merit behind him, and for this very reason he best suited the poet's purpose, which was to represent spontaneous music, and its effects upon the soul. It was upon the deep spiritual truths the organist was thinking about that Browning built the lofty hopes revealed in the last verses of the poem.

Abt Vogler was educated for the church, and his musical talent was developed to the highest extent. He was especially gifted as an organist, and the tones of the organ assist spiritual meditations as do the tones of no other instrument. In the entire biographical list of musicians, none could have been selected that would have suited to illustrate Browning's



thoughts as Abt Vogler. His success was with the organ, and he was intensely devoted to it all his life. To him its tones were almost divine, and, as some one has said, he died in the harness.

This poem has been called the deepest, richest and fullest poem on music to be found in the English language. The following language from the gifted Edward Burdœ is of the highest interest: "The musician has been extemporising on his organ, and as the performance, in its beauty and completeness, impresses his mind with wonderful and mysterious imagery, he wishes it could be permanent. He has created something, but it has vanished. He compares it to a palace built of sweet sounds, such a structure as angels or demons might have reared for Solomon; a magic building wherein to lodge some beloved princess, a palace more beautiful than anything which human architect could plan or power of man construct. His music structure has been real to him; it took shape in his brain, it was his creation: surely, somewhere, somehow, it must be permanent. It was too beautiful, too perfect, to be lost! But Vogler was but an extemporiser, and such

musicians can not give permanence to their performances. He has reached a state of almost ecstasy, and the spiritual has asserted its power over the material, raising the soul to heaven and bringing down heaven to earth."

The poet calls music the very finger of God, and he makes it more spiritual than any other art. It suggests to him the permanence of good, and the nullity of all evil. Both Hegel and Emerson taught the doctrine so sublimely presented in this poem. Browning belonged to the German Idealistic school, and he fully believed in the immortality of good and of all the higher emotions. He believed that the spiritual was more real and durable than the material.

Miss Ormerod, in a paper before the Browning Society of London, in 1888, thus explained the musical terms of the poem: "C Major is what may be called the natural scale, having no sharps or flats in its signature. A Minor, with 'A (a third below C) for its keynote, has the same signature, but sharps are introduced for the formation of correct intervals. Pauer says that minor keys are chosen to express 'intense seriousness, soft melancholy, longing, sadness and passionate grief;' whilst major keys, with

sharps and flats in their signatures, are said to have distinctive qualities; perhaps Browning chose C Major for the key, as the one most allied to matters of every-day life, including rest and sleep. The common chord, as it is called, the keynote with its third and fifth, contains the rudiments of all music."

"Abt Vogler" may be difficult to understand, but the more it is studied the higher it lifts the soul from earth towards the very heavens themselves.

"Pippa Passes" shows how near God is to man in conscience; if we trust him, he will stand by us in all the great crises of life. It is No. 1 of "Bells and Pomegranates," published in 1841. It is of the highest musical and religious interest. Browning has no use for agnosticism or pessimism; to him, God was better known than anything else in the universe. He does not look upon God as being at a distance, but with Paul he could say that we live and move and have our being in God. The poet does not ignore evil; to him it is negative, and we should overcome evil with good. This view is now being largely accepted. Pippa sings:

"The year's at the spring,  
The day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world."

Pippa is the name of a girl employed at the silk-mills at a town in northern Italy. New Year's Day is the only holiday she has during the whole year, and she determines to make the best of it. She sings for God and humanity in the morning, at noon, in the evening, and at night. Her songs are soul-stirring, and go to the very conscience. They well illustrate the divine mission of music; at least, they show how the truth can be made most effective in music. The morning song, "God's in His Heaven," reaches the heart of the murderer and adulterer and the murderess and adulteress. They are made to intensely hate their crime. The noon hymn, "Give Her but a Least Excuse to Love Me," reconciles the husband to his young wife. It is certainly a very effective sermon. The evening song, "No Need the King Should Ever Die," saves the life of the

Emperor of Austria, and doubtlessly other lives. The night hymn, "Suddenly God Took Me," saved Pippa from disgrace and a horrible fate. Our own age needs this wonderful lesson on what a young maid could accomplish in one day in song. It teaches us the importance of devoting our time more strictly to the uplifting of humanity and the progress of civilization.

## CHAPTER VIII.

### ROBERT BROWNING AND THE VICTORIAN AGE.

Like most other poets, Robert Browning began to write poetry when very young. He was only twenty when "Pauline" was produced, and it is certainly a great poem for one so young. At the age of twenty-three he wrote "Paracelsus," one of his greatest poems. Its novel conception and beauty of execution caused Harriet Martineau to predict for Browning the very highest position in the list of nineteenth-century poets. She surely made no mistake, for he is certainly one of the very greatest of modern poets.

In early life Mr. Browning became a great admirer of Shelley, and read all the works of this great poet. Shelley was a disciple of Plato, and one of the greatest modern representatives of the classic school. Mr. Vida D. Scudder, in a paper read before the Boston Browning Society, says: "Nothing can be more delightful than to watch the various results of the action of classic influence in the time, say,



of Spenser, the time of Addison, the time of Swinburne and Leconte de Lisle. But we are not to explore so wide a territory to-day; we are simply to study classic influence in the work of two of the great moderns—Shelley and Browning. The subject is broad enough still; for with Shelley we have Hellenism at work in revolutionary times, with Browning in the age of Victoria; with Shelley we have a disciple of Greece, with Browning a critic; with Shelley we watch classical influence at play in a nature essentially lyrical, with Browning in a nature essentially dramatic. Yet Browning, by his own reverent claim, is the spiritual successor of Shelley. It is significant that there are the two great moderns in whom Hellenism is most vital and vivid."

Browning is especially the interpreter of Greek life. Mr. Scudder is certainly correct in the following: "It will be interesting to see what a poet of this defiantly modern attitude will make of Greek subjects. Despite his alleged indifference, he can not let them alone. Through the long sequence of his work, beginning in boyhood, there are allusions, suggestions; there are notable occasional

poems. Finally, in later life, his delightful imaginative curiosity, satiated in roaming through his own times on the Renaissance, turns back to that wide world of antiquity, explores it a little, and presents us on its return with 'Balaustion's Adventure,' Aristophanes' 'Apology' and the translation of the 'Agamemnon.'"

Both Shelley and Browning belonged to the Idealistic school of Kant and his successors, and this can be readily perceived in almost everything they wrote. With Browning, the great realities in the universe are God and the human soul; and it was perfectly natural for him, when dwelling upon classic literature, to portray Greek life. He gives to the modern world entirely new ideas of Greek life. "Cleon" is one of his most interesting poems, and no one can read it without having the greatest sympathy for Cleon. When I first read it, I felt that I wanted to preach the gospel to Cleon; and I wanted to study anew Paul's speech on Mars' Hill. This poem suggests that Christianity meets a want in man not met by the religion of the Greeks. It meets man's instinctive longings for a future state.

I know of no one who has so brilliantly delineated Greek society as has Mr. Browning. He puts us in complete sympathy with Greek life.

Mr. Browning wrote "Cleon" in 1855, and it was a long time before he had much more to say about the classic world. From 1871 to 1880 this great Englishman wrote all his longer classic poems, and they are the result of his great intellect in his very prime.

In 1846, Browning married Elizabeth Barrett, who had already made considerable reputation in the poetic art. They spent most of their married life in Italy; and indeed a beautiful life it was, when two such gifted souls became one. Mrs. Browning died in 1861, and the poet greatly mourned his loss. He spent the rest of his lonely life in London, devoting his time with commendable zeal to his professional work. He was by profession strictly a poet, and probably wrote more in quantity than any other English poet. He is one of the most original and profound of all modern poets. He will probably, in the future, be classed with Shakespeare.

It was a long time before Browning's greatness as a poet was recognized. It is said that

for a long time after its publication not a copy of "Pauline" was sold. Yet a few years ago the Browning Society of Boston offered \$400 for a single copy, but did not secure it, as it brought twice that amount. This great poet knew he had a mission in this world; so he toiled on at his work, patiently waiting until the world was ready to receive his great message. He is a preacher of righteousness, and will greatly benefit all who read his marvelous productions.

1. Browning was a great dramatic poet. Browning was a man of marvelous personality, and you find him in all his works. He studied every stratum of society and every form of civilization, and in some way all are represented in his works. He is one of the most ethical of poets, and his interest in human character is what influenced him to the dramatic. Mr. Henry Jones, in a paper before the Boston Browning Society, gives the following criticism on Browning as a dramatic poet: "I do not mean that Browning's dramas are too moral or that he is too great a teacher of good. That, I believe, is not possible. What I mean is that his moral interests are too obtrusive, and that

he is too conscious of a mission; and a mission destroys the drama. No sterner moral lesson is taught in all literature than Hamlet teaches to his mother in the closet scene. But the scene comes by the way. There is no mechanical preparation for it, and no reminiscence of it after it is over. The poet never purposed it. It is unpremeditated, spontaneous, the product of the moment, and, therefore, irresistibly impressive. Again and again in Shakespeare we find some little incident or stray word sets free some great conception." This criticism is doubtless correct; but Browning's high spiritual lessons constitute his strongest point, even if they somewhat detract from his power as a dramatic poet. He was certainly not equal to Shakespeare as a dramatist, but, after all, he was a great dramatic poet. It really commends Browning to me to find him in all his works.

Browning is noted for the rapidity with which his plays move onward. Mr. Henry Jones says: "But Browning's plays move straight onward. The chief characters, enveloped in their own moods as in a driving storm, turn not from their predestined course. Outward circumstances serve to reveal their quali-

ties, but there is otherwise little response to them, and little development. They are freighted with their destiny from the first—Mildred with her woe, Pym with his great love for England, Luria with the tropic wealth of his generous nature, Columbe with the simple maidenhood that will always set love above the pomp of state, and Valence with his stormy straightforwardness and his great heart. Browning's greater characters are so charged with their passion, whether it is of the intellect or of the heart, that the smaller things of life can not affect them. In fact, Browning can not deal in delicate lights and shades. He plays on no lute or lyre, but on an organ that always blows with full power."

"Strafford" is one of Browning's greatest dramas. It portrays one of the most interesting periods in English history. It was the great conflict between the king and his people, and finally resulted in the English Revolution. Strafford was the most important figure on the side of the king, and his devotion to royalty at last brought his head to the block. His public career was indeed a tragedy. It is claimed that Shelley once selected Charles I. for a



tragedy, and that this had an influence in determining Browning to select *Strafford*. It has also been thought that Browning has been indebted to Shakespeare's "*Julius Cæsar*." This may be true, but it does not change the fact that "*Strafford*" is a great drama. Pym, the hero in "*Strafford*," was like Brutus, the friend of the man whom he intended to sacrifice in the interest of his country. Browning, like Carlyle and Macaulay, honestly paints the Puritan character. "*Strafford*" is an historical drama worthy of very careful study.

"*Luria*," which was first published in 1846, is thought by many to be the greatest of Browning's dramatic poems. *Luria*, the hero, was a Moorish general in the employment of the Florentine Republic; and Braccio, a character almost as prominent, was a noted diplomatist. It is passing strange that so great a poem as "*Luria*" should remain so long unnoticed by the critical world. It is claimed that so late as 1860, for six months at a time, his publishers would report that not a single volume of his poems had been sold. His wife died in 1861, and I have often thought it sad that she did not live long enough to see her devoted husband

recognized as the greatest poet of the age.

The historic background of "Luria" is found in Florence in 1406, when that city made a successful and final war against Pisa. While history identifies neither Luria nor Braccio, it does give some hints by which both the Moor and the diplomatist may possibly be found. At least, Browning got a hint, and, as Emerson says, "When a god would ride, anything serves him for a chariot."

"Luria" is a masterpiece, and has many important lessons for this age. Every statesman should study it. John White Chadwick gives us the following appropriate words: "The spiritual laws are as invariable as those which keep the stars from wrong; and that which Luria did somewhere between Florence and Pisa, or nowhere save in Browning's glorious imagination, is being done by thousands and tens of thousands whom no poet ever sings; and that which those plotting and counterplotting against Luria had done for them by his nobility, thousands and tens of thousands every day are having done for them by men and women who are no Lurias in their height of circumstance, but only in their height of

soul. They conquer by the vision of a truth and goodness whose beseeching can not be withstood. It is not anything they say, but what they do, that is their criticism on their folly, and their invitation and incitement to the higher things. The most of us can find such without painful searching. We desire them, and they are sitting at our doors. One of the best in literature is Browning's "Luria." In literature and life they furnish us the increments by which 'inexhaustibly the spirit grows' in power and use and happy faith in nature, man and God. Let us walk, our weak hands in their strong hands."

2. Robert Browning was an art-philosopher. In him art and philosophy, in an important sense, were united, and this union was essential to a wise development of both. The sacrifice of the invisible to the visible has always been one of the greatest mistakes of art, and Browning was too much of a philosopher to make this mistake. He would let the visible go to the dogs rather than make such a blunder.

Browning was in spirit Gothic; and always considered Gothic art far superior to the classic. The classic was all right in its way, but it

lacked the soul, especially in its revival. Our poet was a great individualist in art, as well as in everything else; he studied the human soul. His art-poems are the study of character in different forms and periods in the history of art.

In depicting the comedy and tragedy of life on a grand scale, Browning may be compared to Dante. He was not so sad as the great Italian, but it should be remembered that he lived in a brighter age. While our poet rejected the materialistic tendencies of modern science, he was strictly scientific in his grasp of facts. While Browning was a Romanticist, he was not a visionary; the scientific age in which he lived counteracted this tendency. His views of the mission of art are much the same as those of Ruskin. With both, the reality was in the spirit; and when the spirit was sacrificed to outward ornament, art was on the decline. Art was greatest when it was the instructor and inspirer of all that was the most noble in the Italian republics. The great artists lived in a spiritual atmosphere, and to them the New Jerusalem was not far away. The artist in that age went to pray before he went

to work, and he felt that the Almighty was with him in his work. Art has no better friend than religion.

The subjective and objective poet may be combined in one person. Daniel Dorchester, Jr., says: "I believe that they were in Robert Browning; similarly the subjective and objective artist were one in Raphael. And I come to the conclusion of this paper with the strong desire that Browning had written one more art poem, exemplifying how the idealism of the old painters of Florence and the realism of Andrea del Sarto, each alike one-sided and struggling for supremacy in 'Fra Lippo Lippi,' became one in Raphael, full-orbed artist, making the ideal more real and the real more ideal."

3. Browning was really a master of rhyme. He always emphasized the internal more than the external; but he perfectly understood how to use rhyme, when he saw proper so to do. His shorter poems fully illustrate this fact. Mr. Arthur Symons says: "In one very important matter, that of rhyme, he is, perhaps, the greatest master of our language; in single and double, in simple and grotesque alike, he succeeds in fitting rhyme to rhyme with a per-

fection which I have not found in any other poet of any age."

Browning never sacrifices the thought to rhyme. In his rhyme, he appears to select the words he would naturally select if he were writing prose. The great variety of his stanza-forms is another evidence of his mastery of rhyme. He probably has more of them than any other English poet, and in many of them the rhyme structure is very difficult and complex.

The following, by Mr. William J. Rolfe, will be read with interest: "Whether rhyme is doomed to disappear from our poetry, as a device suited only to tickle the ear in the childhood of poetical culture, discarded with growing taste, as the child throws away the baby rattle, I will not venture to say; but these heroic rhymes, so popular in an age that reckoned nothing 'classical' that was not pedantically formal and artificial, have certainly had their day—at least, for long poems, or until another Browning appears. He has revived and revolutionized the heroic couplet; his amazing command of rhyme and of the more refined harmonies of rhythm, enabling him to get



exquisite music out of this old-fashioned jingle and jog-trot, and to continue it indefinitely without tiring us. Whatever we may think of 'Sordello' in other respects, we must admit that it is a masterpiece of rhymed measure. The run-on lines are so frequent that we hardly notice that they are arranged in heroic couplets. In Pope, as I have said, there is a point and pause at the end of nearly every line; here not one line in seven is thus marked off. A person not familiar with the poem might listen to long passages read with proper emphasis and expression and take them for blank verse. The same is true of shorter poems in the same measure."

4. No better general term than the monologue can be used to describe Robert Browning's poetry. Hamlet's soliloquy, taken by itself, is a monologue. Browning has with marvelous perfection developed the possibilities of this form. From the standpoints of the monologue, we are able to see in unity everything he has written. We naturally pass from "Paracelsus" to "Sordello," and from "Sordello" to "The Ring and the Book." These are the very best examples of monologue, and I

make no mistake in saying they find Browning at his best. I do not mean that they are superior to "Saul" and some of his other poems, but the poet certainly does reach his zenith in some portions of "The Ring and the Book." Pompilia is one of the most interesting characters in all Browning's works. Count Guido is a thorough scoundrel, but excused himself very much as men now excuse their villainies.

Mr. Percy Stickney Grant thus speaks of Browning's monologue: "The art of Browning in monologue was developed, it would seem, as a consequence of moral qualities in himself and his time. He shared the serious questions of his generation, and desired to teach his fellows truths of the spirit. He chose a poetic form, monologue, because that form permitted a combination of action and description, where his personal interpretation of the story might at any time intrude itself. This method led, naturally, to a cold, metaphysical and lifeless treatment of his subjects, which were little more than abstractions, until the discovery of Italy as a rich storehouse of personages and incidents fortunately rescued him, and gave his themes warmth and motion. Browning is never

truly a dramatic poet—one who lets life act itself freely before his readers. He muses upon life in very vigorous speech, to be sure, but still in terms of the intellectual rather than in terms of action. He is analytical, searching the consciousness of his characters for motives, moods and spiritual processes, and these he expounds with all the virile brilliancy of his strong nature and the egoism of the monologue."

5. Browning was a great optimist. Browning's optimism is the result of his faith in God and a future state. The human soul and God are the great realities in the universe; and the possibilities of man's likeness to God must of necessity lead to optimism. Man certainly can not be discouraged in the battle of life when he is fully conscious that he is working out a great moral ideal under the providential care of God. God is love and manifests his presence in man as love.

"Be warned by me,  
Never you cheat yourself one instant! Love,  
Give love, ask only love, and leave the rest!"

Browning has some important suggestions on the problem of evil. Love is made perfect

through suffering. Evil is necessary to the highest manifestation and development of love. Had it not been for evil in the world we would not have had the marvelous manifestations of God's love in the incarnation. "Man is a god, though in the germ," said Browning; and if he will do his duty it does not yet appear what he shall be. It is God's intention to make every human being in this universe as happy as he will be. God invites all to come to him and have life.

Robert Browning looked upon the moral man as a growth through conflict. While we may not be able to fully understand the cause of evil in this world, the universality of God's love will so overrule it that in no way can it prevent the greatest good to man. Browning agrees with Paul that evil can only be overcome with good. In "Gerard de Lairese," Browning says:

"What were life  
Did soul stand still therein, forego her strife  
Through the ambiguous Present to the goal  
Of some all-reconciling Future?"

The human will is essential to man's moral progress; and because some refuse to accept

God's love to the race, they can not interfere with the purposes of God to man. We can not afford to banish all good from the universe because some rejoice in the evil. If they are, in some way, eliminated from the general progress of humanity, it is because they refuse to accept the loving guidance of God. From the standpoint of Browning, optimism is of the day, and pessimism is of the night.

Prof. Henry Jones gives us the following appropriate words: "But love in man is a suggestion of love without; a proof, in fact, that God is love, for man's love is God's love in man. The source of the pity that man shows, and the apparent evils in the world which excite it, are the same. The Power which called man into being itself rises up in man against the wrongs in the world. The voice of the moral consciousness, approving the good, condemning evil, and striving to annul it, is the voice of God, and has, therefore, supreme authority. We err, therefore, in thinking that it is the weakness of man which is matched against the mighty evil in the world, and that we are fighting a losing battle. It is an incomplete, abstract and untrue view of the facts of

life which puts God as irresistible power in the outer world, and forgets that the same irresistible power works, under the higher form of love, in the human heart."

6. In philosophy, Browning was a follower of Kant and his successors. In some respects, he might be called a disciple of Hegel. While evolutionary science had some influence upon Browning, the ideals of the German school were much more attractive. The study which Kant and his successors gave to God and man, very much interested Mr. Browning. While he was a poet and not a philosopher, he did discuss, in his own way, all the great problems of life. Many hints towards their solution he found in the German idealistic philosophy.

It has been claimed that Browning was an agnostic. It depends upon what you mean by agnostic. If you mean materialist and atheist, Browning was the opposite of agnostic. If you mean that great limitations must be put upon the knowledge of man, and that many of God's ways are past finding out, then Browning was an agnostic in the sense that Moses was an agnostic. Browning was an agnostic in the sense in which Paul was an agnostic; for with



both the greatest thing in the world is love.

7. In religion, Browning was a Christian Theist. He believed that God thinks and possesses personality; he believed in a conscious God, who loves as man loves, and feels as man feels—only in a much higher sense. He did not identify material force with God; but believed in a supreme will, who directs all the forces of this universe. Mr. Browning was the opposite of the atheist, for God was with him the supreme reality. He fully believed in the immanence of God, and that we live and move and have our being in him.

Our poet believed that man has a conscience, which he defines in "Strafford" as "the great beacon-light God sets in all." In "Christmas Eve," he further says:

"The worst man upon earth . . .  
Be sure, he knows, in his conscience, more  
Of what right is, than arrives at birth  
In the best man's acts we bow before;  
This last knows better—true, but my fact is,  
'Tis one thing to know, and another to practice."

Mr. Browning thought that the acceptance of God in Christ furnished the highest motive to man to practice what he knew to be right. With Browning, religion was at the foundation

of morality. Man needs religious inspiration to live right. John Ruskin expressed a great truth when he said, "The main thing to ask for is sight; there is light enough."

Browning compares this life to a school in which we prepare for a higher life; he considered this life a probation, and death as the means of passing to a higher state. In "The Ring and the Book," he says:

"Life is probation, and the earth no goal  
But starting-point of man; compel him strive,  
Which means, in man, as good as reach the goal."

Our poet had such confidence in God and a future state that he did not fear death. In "Prospice" he asks, "Fear death?"

"I was ever a fighter, so, one fight more,  
The best and the last!  
I would hate that death bandage my eyes,  
And bid me creep past.  
No! let me taste the whole of it, fare like my peers  
The heroes of old."

This was written in 1864, about twenty-five years before the death of the poet. It is said that Browning's last line was published on the day of his death. It reads thus:

"'Strive and thrive!' Cry 'Speed—fight on, forever  
There as here!'"

These lines are found in the epilogue to "Asolando."

In concluding this lecture on Browning, I wish to quote the following from Edward Berdoo, author of the Browning Cyclopedia:

"Evil thus becomes a stimulus to effort, and the sense of imperfection which exists only in man is due to that divine ray of light shining into his soul which comes from the All-Perfect. One of the greatest miracles wrought by Christianity was the conversion of the Greek mind to the doctrine of the fall of man. The creators of the Venus, the Apollo and the Antinous must have been hard to convince that man was imperfect, fallen from his high estate, and needing the sacrifice of the Son of God to restore him. The imperfect had no attraction to the Greek mind; the wonder is all the greater that Paul ever succeeded in bringing it to the foot of the cross and convincing it of its need of redemption."

Before closing I wish also to state that Browning identifies truth with God, for he says in "Parleyings with Faust and His Friends," "Truth is God." Such being the case, it is as natural to search for the truth as it is to

breathe. This is one of his proofs of the existence of God; for in "The Ring and the Book," he says:

"There is nothing in nor out o' the world;  
Good except truth."

On this question, he is very much in line of Hegel and Cousin. He agreed with the Christ that the truth will make you free. Browning believed that man has always been in search for the truth, and that there has always been in the world enough truth to save the man who would accept it. In "Sordello" he states that "every lie is quick with a germ of truth." Our poet believed in prayer, but he did not believe that man's will should be substituted for God's. In "Luria" he says:

"All changes at His instantaneous will,  
Not by the operation of a law  
Whose maker is elsewhere at other work.  
His hand is still engaged upon His world—  
Man's praise can forward it, man's prayer suspend."

Robert Browning used love as evidence of the existence of God. In "Christmas Eve" we have the following:

"The loving worm within its clod  
Were diviner than a loveless God  
Amid his worlds."

The meeting-place between God and man is, according to the poet, love.

Mr. Joshua Kendall says, "Let me say here, that Browning has portrayed for us in the Grammarian, Rabbi Ben Ezra, Saul, in Caponsacchi and Pompilia, characters of richer ethical value, of finer and intenser spiritual fibre, than any that Shakespeare ever dreamed of."

Mrs. Browning took some interest in Spiritualism, but Browning hated it. While not by any means one of Mr. Browning's great poems, "Mr. Sludge, the Medium," is certainly very interesting. Neither Sludge nor his patron, Hiram H. Horsefall, are in any sense lovable characters, but, like the Pharisees, they are not yet all dead. If it is interesting to study a bug, it ought to be of equally as great interest to study a humbug.

## CHAPTER IX.

### ALFRED TENNYSON AND THE AGE OF REFORM.

As long as the English language is spoken, the word-music of Tennyson will charm the ear, and when English has become a dead language his wonderful concentration of thought into luminous speech, the exquisite pictures in which he has blended all the hues of reflection, feeling and fancy, will cause him to be read as we read Homer, Pindar and Horace.—*George Eliot.*

No English poet, with the possible exception of Byron, has so ministered to the natural appetite for poetry in the people as Tennyson. Byron did this—unintentionally, as all genius does—by warning and arousing their dormant sentiment; Tennyson, by surprising them into the recognition of a new luxury in the harmony and movement of poetic speech.—*Bayard Taylor.*

The poet should be studied in relation to the age in which he lived. Shakespeare and the Elizabethan Age can not be separated. He is the greatest interpreter of the spirit and ten-



dencies of that marvelous age, although he avoids the mention of the men and women who both lighted and blighted that great historic age. Milton was a true Puritan and quite perfectly represented the Puritan Age. He was well suited to be associated with Cromwell. Byron and others well represented the age of revolution. When that age passed away, old things largely passed away, and all things became new. The nineteenth century was an age of reform, and Tennyson was one of its truest poets. While he was reasonably conservative and opposed dangerous extremes, still he was a true representative of the age of reform.

He was born in 1809, the year of the birth of Darwin and Gladstone. He was a personal friend of Mr. Darwin, and a believer in evolution, but he opposed all extreme tendencies in the theory. He once said to Mr. Darwin that evolution did not interfere with true religion, and Mr. Darwin fully agreed with him on the subject.

At the age of twenty, Tennyson became a student in the University of Cambridge; and while there made rapid progress, but did not graduate. He formed associations there that

had a marvelous influence upon his life. John F. Genung thus speaks of a society to which he belonged: "It would be of interest if we could transport ourselves back to the poet's college days, and be silent listeners at a symposium of that select conversazione society known at Cambridge as the 'Apostles,' where such young men as Alfred Tennyson, Arthur Henry Hallam, Richard Green, Archbishop Trench, Frederick Denison Maurice and Arthur Helps used to meet together to discuss the highest ideals of life." These young men well represented an age of reform; for, in a very important sense, they were all reformers.

The friendship between Arthur Hallam and Alfred Tennyson may be compared to that between David and Jonathan. It was more than friendship; it was eternal love. Hallam spent much time at the Tennyson home, and was engaged to be married to Alfred's sister. The death of this friend in 1833 cast a gloom over the life of the poet, and he was practically silent for nine years. His sorrow, however, resulted in the production of "In Memoriam," one of the greatest poems of any age.

1. "The Princess" and Educational Reform.

After his father's death and until his marriage, Alfred Tennyson seems to have been something of a wanderer, without a settled home. It also appears that he was very much pressed financially. In 1847 "The Princess" was published. Although it was much criticized, it greatly advanced the reputation of its author. I consider it a great work on educational reform, for it has counteracted the extreme position of those who would unsex woman, and advanced the true education of woman. It makes woman the true counterpart of man.

"Woman is not undeveloped man,  
But diverse: could we make her as the man,  
Sweet Love were slain: his dearest bond is this,  
Not like to like, but like in difference.  
Yet in the long years liker must they grow;  
The man be more of woman, she of man;  
He gain in sweetness and in moral height,  
Nor love the wrestling thews that throw the world:  
She mental breath, nor fail in childward care,  
Nor lose the childlike in the larger mind,  
Till at last she set herself to man,  
Like perfect music into noble words.  
And so these twain, upon the skirts of Time,  
Sit side by side, full-summ'd in all their powers,  
Dispensing harvest, swing the To-be,  
Self-reverent each and reverencing each,  
Distinct in individualities,  
But like each other ev'n as those who love."

J. Cuming Walters truly says: "In his early poems he has given us a series of skilfully drawn pictures of women and many types of beauty, pictures upon which we could gaze with delight, but the prototypes of which we do not yearn to know. But in 'The Princess' he sets before us woman as she is, declares what she should aspire to, indicates her duty, informs us of her limits.

"The bearing and the training of the child  
Is woman's wisdom.'

"Tennyson once admitted, half regretfully, that the public did not see that the child was the heroine of the poem, not Princess Ida. The fate of Psyche's babe is the pivot upon which the whole story revolves. It is Psyche's babe who teaches Ida that she has a woman's heart, and such influence as a child may exercise, when all other influences fail, is revealed in the song beginning 'Home they brought her warrior dead.' Women are not to be hard and inexorable, are not to despise the love of worthy men, are not, indeed, to trust themselves in their journeying along life's rough byways. They must yield themselves to the stronger, trust themselves to the wiser, find support and

protection in the enfolding arms of the mightier. Woman's part is 'sweet humility.' Her cause is man's: they rise or sink together."

The prince, it appears to me, is greatly inferior to the princess. In the following lines he is at his best:

"Each fulfills

Defect in each, and always thought in thought,

Purpose in purpose, will in will, they grow;

The single, pure and perfect animal;

The two-cell'd heart beating, with one full stroke, Life."

Tennyson was an advocate of woman's rights in the true sense of the expression. He did not believe that a woman should be forced to marry for money, even if it would pay her father's debts. He advocated her legal rights, and was in favor of her highest education in harmony with her nature. He did not consider her an undeveloped man, and was much opposed to manly women, as well as womanly men. He believed in the true woman and the true man as the proper completion of human nature. He wrote "The Princess" only three or four years before his own marriage, and was doubtless at that time contemplating matrimony himself. He was thus well prepared to write "The Princess."

2. Patriotism and Political Reform. Wordsworth died in 1850, and a poet laureate had to be appointed. After a year's delay, Mr. Tennyson was presented at Buckingham Palace to be crowned poet laureate. This was a great honor, and Alfred Tennyson well deserved it. Tennyson was a great patriot, and this, he thought, made him more cosmopolitan in his ideas. He sincerely loved his country, and wanted it to be a blessing to the whole world. His "Ode on the Death of Wellington" breathes the most intense patriotism, and he so truly loved the Iron Duke because this great soldier and leader so sincerely loved his country. "The Charge of the Light Brigade" is also one of the most patriotic of odes. It is said that a New England preacher once quoted this ode in his pulpit, and was severely condemned by his officers and members for introducing profane poetry into his pulpit. Afterwards, an old soldier, who had belonged to the Light Brigade, and was also in the battle of Gettysburg, came to him and said: "I was all through the Crimea, and was in the thick of the fight at Gettysburg, but never until I heard you recite that poem in the chapel yesterday did I know what I had to thank God



for. Sir, from that hour I determined to change my life, and I want to thank the man to whom I owe my salvation."

Tennyson, like George Washington, was not favorable to party politics. He believed that patriotism should rise above all parties. He believed in political reform, but thought it should be accomplished by evolution, and not by revolution. He would not receive the rectorship of the University of Glasgow from either the Conservatives or the Liberals. He would only accept it when offered independent of all party claims. He was a great friend of Mr. Gladstone, but more conservative than this distinguished statesman. He believed, however, as firmly as did Mr. Gladstone in liberty and progress.

3. "Maud": Reform in both War and Peace. "Maud" was published in 1855, near the time of the breaking out of the Crimean War. It is a monodrama, and represents the poet at his best. As David Copperfield was Dickens' favorite child, so Maud was probably the favorite child of Alfred Tennyson. Maud is a beautiful character and scarcely anywhere surpassed.

Some have criticized Tennyson as advocating war in this poem. Tennyson was an advocate of peace, and believed the time would come when there would be a Parliament of the world and a Federation of peace. In "The Princess" he says:

"I would the old god of war himself were dead,  
Forgotten, rusting on his iron hills,  
Rotting on some wild shore with ribs of wreck,  
Or like an old world mammoth bulk'd in ice,  
Not to be molten out."

While our poet was a man of peace, he thought war better than stagnation. He thought war would remove despotism and other evils, and thus be the means of bringing about lasting peace. Like other great Englishmen, he feared that the Russian Bear might threaten the peace of the world and bring despotism to many nations. Poor Finland is now being deprived of her ancient privileges by the monstrous power. Anglo-Saxon civilization and Russian despotism will probably, some day, come into deadly conflict. It may be the battle of Armageddon, but I have no fear of the result. The Anglo-Saxon world will be able, on both land and sea, to meet the enemy at the proper time. It is war that saves civilization Tennyson

advocated. He believed in reform in both war and peace. Since evil is in the world, man

“Needs must fight  
To make true peace his own;  
He needs must combat might with right,  
Or Might would rule alone.”

It is probable that Maud is the most beautiful of Tennyson's conceptions:

“Maud with her exquisite face,  
And wild voice pealing up to the sunny sky,  
And feet like sunny gems on an English green,  
Maud in the light of her youth and her grace,  
Singing of Death and of Honour that can not die.”

She is a vision of peace that will finally triumph in the world. Pure love is the most potential thing in the universe, and it will ultimately banish war and hatred. The one who represented the highest manifestation of God's love in this world, will bring peace to the world and goodwill to men. His kingdom will triumph over all opposing forces.

4. “Enoch Arden” and the Purity of the Home. “Enoch Arden” was published in 1864. The poet had been married more than ten years, and was living at his beautiful home on the Isle of Wight. F. D. Maurice and other friends had visited him at his lovely island home. Marriage

had a good influence upon Tennyson, and he felt like all other men who are happily married, that man is only half man until he has a good wife. The story of "Enoch Arden" is one of the noblest of Tennyson's poems, and one of the most pathetic in literature. It shows the trust, love and fidelity in humble life. When boys, Enoch Arden, the sailor's son, and Philip Hay, the miller's boy, loved beautiful little Annie Lee, the prettiest girl in the neighborhood. Philip was too shy, and on the principle that a faint heart never won a fair lady he was left behind. Enoch won the girl and married her. Years after, he went to sea and was shipwrecked on a lonely island, and was long thought to be dead. When both Annie and Philip felt fully satisfied that Enoch was no more, they got married. After they had been married a few years, Enoch was rescued and came home, but was informed by his landlady that his wife had married Philip. He would not make himself known to his wife and children, lest he would render them unhappy; but satisfied himself by looking at them through a window, and then keeping the secret until on his death-bed he revealed it to his landlady. Tennyson's description of his

family, as Enoch saw them through the window, is most touching. This poem is a high contribution to the purity of the home. J. C. Walters gives us the following interesting description: "There is no comparison between Enoch and his rival Philip. The one is headstrong, impetuous, unyielding; the other is patient, submissive, gentle and complaisant. The one can brook no delay, tolerate no doubt—he is full of manly passion and ardour, and, until he has won his wife, unsatisfied. The other, though never reluctant or hesitating, can always wait, always subdue his feelings, always remain faithful and believe in the faith of others. Both men are heroes, both are men to admire, both the men of true heart and pure purpose, and yet they stand off in difference so mighty. Both men had their victory and defeat, and, knowing the spirit of each, who shall say which triumphed the more?—Philip, with his wife, won by years of waiting, or Enoch, knowing his power, and dying in secret to save the woman he loved from a moment's regret?"

5. Was Tennyson an Optimist? I, without any hesitation, answer this question in the affirmative. He was a Christian, and I do not see

how a Christian can be anything else. In his volume of 1842 "Locksley's Hall" is the leading poem; and Tennyson is at this time a very moderate optimist; for he looked upon things as out of joint. He, however, believed in God, and could say, "Yet I doubt not through the ages one increasing purpose runs." No one can sincerely utter these lines and not be an optimist.

"Locksley's Hall" should always be studied in connection with "Locksley's Hall Sixty Years After"; for the latter poem contains the poet's most mature experience. It is the most interesting poem in his volume of 1885. Some have claimed that the latter poem makes Tennyson a decided pessimist, but they are mistaken. After a somewhat extended discussion of evil, he returns to his optimism in the line, "Love will conquer at the last."

6. "The Idyls of the King" and Social Reform. There are two kinds of authors; one where the best work is written in early life, and the others are only modifications and enlargements of the first; the other where early works are only indications of the growing fame of the author. Tennyson belongs to the latter class.



Mr. J. C. Walters says: "For thirteen years, from 1859 to 1872, Tennyson was engaged in producing his sequence of stories from the noble history of King Arthur. The ten pieces were considered to form a perfect whole, until, in 1885, in the *Tiresias* volume, the episode of Balin and Balan was added. This piece was intended to be read as an introduction to *Merlin and Vivien*, and only by so reading it can its use and purpose be recognized. The poem also serves as a link between preceding lines where there was a faint whisper of *Guinevere's* imperfection, and those in which *Vivien* denounced the scandals of the Court.

"Polluting, and imputing her whole self,  
Defaming and defacing, till she left  
Not even Lancelot brave, nor Galahad clean."

What is an idyl? Many have doubted whether Tennyson was justified in using this term for his cycle of Arthur poems. "Idyllic" is scarcely the name to apply to the guilty loves of Lancelot and Guinevere, or the scandal-mongering of Vivien and the doting frailty of Merlin. An idyl is a picture of rustic peace, of sylvan beauty, of primitive simplicity—"a picture poem, Nature in the background, and in

the foreground men and women of primitive manners and simple nobleness." Few of the Arthur poems, as Tennyson wrote them, are therefore idyls at all in the strictest sense; but the poet, no doubt, felt himself justified in using the term because he presented to us in a series of scenes the leading incidents in what, after all, is a great drama. The meaning and object of the poems are on the surface apparent; but below the surface there are not unlikely mysteries of significance which few think of resolving or even of searching for. Thus a New York critic has contended that the "Idyls" are not to be taken literally or historically, but allegorically—that Arthur typifies the soul; the Round Table, the Body; Merlin, Wisdom; the Lady of the Lake, Religion; and the three Queens, Faith, Hope and Charity. What is more, this same critic received an autograph letter from Tennyson accepting his interpretation.

The family, the state and the church are divine organizations, intended by the Creator for the perfection of humanity. The "Idyls of the King" directly affect the family, the state and religion. They show how the misconduct of

a few individuals in authority may corrupt a whole country. The kingdom of France, before the Revolution, became fearfully corrupt on account of the impurity of the reigning family. English society was seriously affected by the shameful conduct of the court of Charles the Second. The "Idyls of the King" should greatly interest all persons engaged in social-reform work. Tennyson lived in an age of reform, and he was a true representative of his age.

7. "In Memoriam" and Religious Reform. "In Memoriam" was published in 1850. Seventeen years had been given to its composition, and the time was certainly well spent. The death of the poet's most intimate friend resulted in the production of the greatest poem of its kind in any age. Dr. A. C. Bradley, of Oxford University, says: "This peculiar position of 'In Memoriam' seems to be connected with two facts. In the first place, it alone, among the most famous English elegies, is a poem inspired by deep personal feelings. Arthur Hallam was a youth of extraordinary promise, but he was also 'dear as the mother to the son.' The elegy on his death, therefore, unlike those of Edward King

or Keats or Clough, bears the marks of passionate grief and affection; and the poet's victory over sorrow, like his faith in immortality, is felt to have won in a struggle which has shaken the center of his being."

From the standpoint of religion, Tennyson is a very interesting study. J. C. Walters says: "The Poet Laureate was a type of the age. He touched every note in the gamut of belief. His creed underwent much modification and change. He alternated between denials and affirmations, acceptances and rejections, faith and despair. But, with all his successive hopes and fears, his dismays and his doubts, his wavering convictions, assents and dissents, he was always craving after the highest good and searching for the surest truth. Man can not seize the robes of purity and excellence at once. He will follow phantoms and be deluded by imposture; and he has to profit by experience and pass through ordeals before the best opens unto him. Never to be satisfied until he had gained the topmost pinnacles and can gaze with purified vision upon the light, is his duty and his privilege. Tennyson's training, and the influences to which he was early subjected, inclined him from the

first towards religion. His father and grandfather were clergymen, his mother was a woman of simple, fervent piety, his favorite was a man of most orthodox views. Tennyson's own acquaintance with the Bible was most remarkable. His poems contain upwards of 450 Scriptural references and parallelisms. He was imbued and permeated with Bible lore and Bible language. Some of his poems are veritable sermons—'Aylmer's Field,' 'Sea Dreams,' 'The Two Voices,' 'Flower in the Crannied Nook.'

"Yet such was his latitude and such the varying state of his mind that he was claimed as a Christian and decried as a materialist and agnostic. This is due to the fact that Tennyson revealed, not concealed, his progressions from stage to stage; he has left the trace of his wandering along a winding way. Detesting ready-made dogmas, and despising second-hand opinions, he threaded his course through a labyrinth of doubt and bewilderment, and only towards the end found the clue to happiness and the solution of mystery."

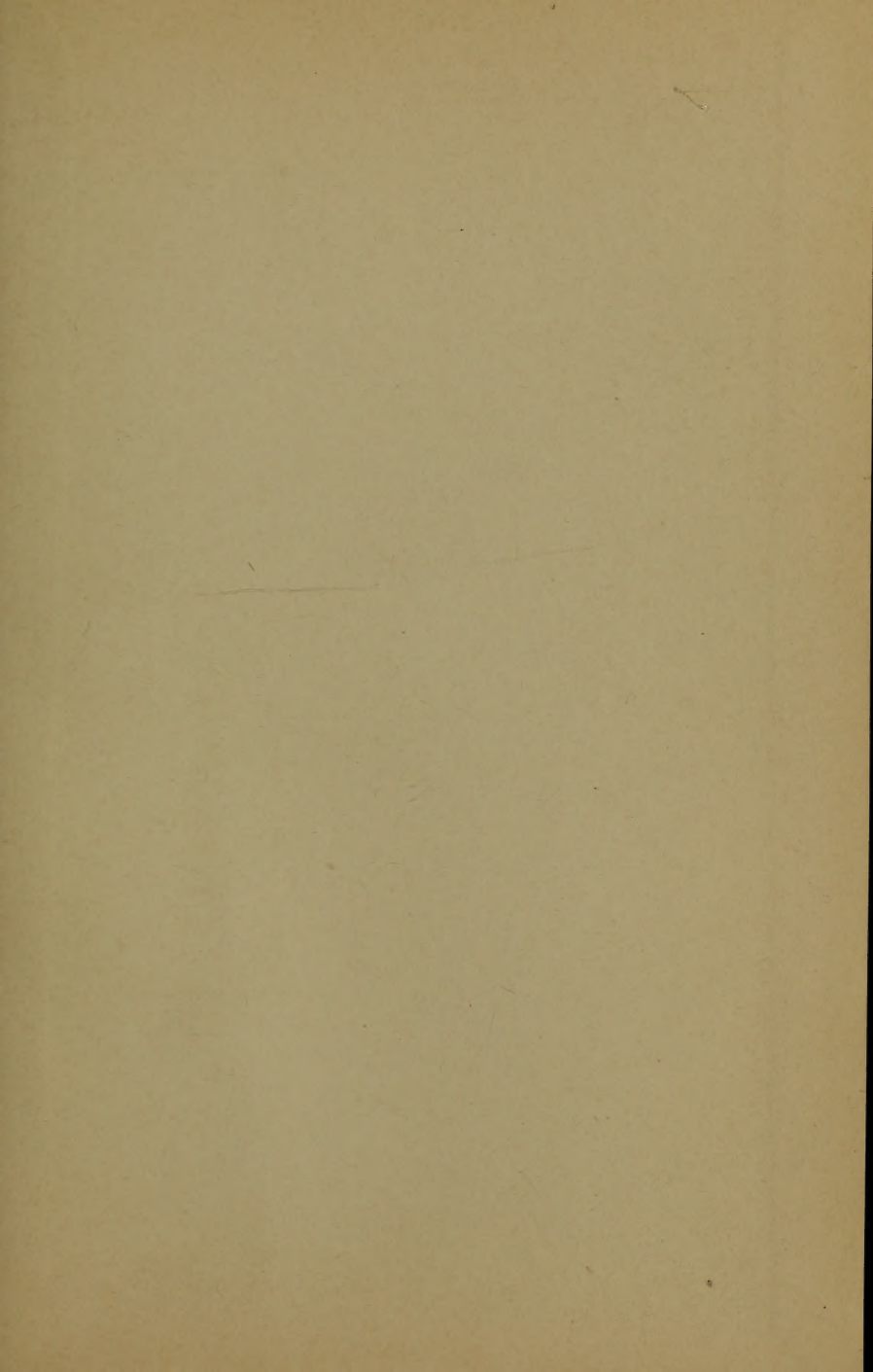
Tennyson was a religious reformer; and could not receive the creeds of the sixteenth and seventeenth centuries. He fully believed in the

scientific view of God's immanence in nature and in man. He occupied much the same position of Ruskin on this subject. The poet saw elements of truth in agnosticism; and while he strictly rejected materialism and atheism, he could accept the higher agnosticism. He was opposed to the old pantheism, as practically materialism; but he did believe in the higher pantheism that taught the existence of God and a future state. The existence of God and a future state were inseparably connected in the mind of Tennyson. He could not see how God could exist, and there not be a future state for man. The world and everything in it would be without purpose, if man does not live in the future world. Love was the largest word in his religion, and he taught, especially in "In Memoriam," the doctrine of eternal love. He fully believed that those who loved us here will love us in the great unseen universe. Love is more potential than death, and it will finally triumph over it. We will meet our loved ones in the bright world beyond.









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